

THE
LATCH'S DIRECTORY;
 FOR THE
 CHURCH SERVICE
 ON
 SUNDAYS AND HOLY DAYS,
 For the YEAR of our LORD
 M DCCXCHII.



BEING THE FIRST AFTER LEAP YEAR.

TO WHICH IS ADDED

The COLOURS of the CHURCH, the Proper
 PSALMS at VESPERS and COMPLIN, TIMES
 FOR GAINING INDULGENCES, OBITUARY,
 and NEW YEAR'S GIFT, &c.

Dominical Letter	F.	Ascension Day	May 9
Epact	17	Whitsunday	19
Septuagesima	Jan. 27	Corpus Christi	30
Ash Wednesday	Feb. 13	Sundays after Pentec.	27
Easter Sunday	Mar. 31	Advent Sunday	Dec. 1

By Permission.

L O N D O N :

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E X P L A N A T I O N.

A P. *signifies* Apostle; App. Apostles; Mart. Martyr; MM. Martyrs; B. Bishop; Conf. Confessor; Dr. Doctor; Virg. Virgin; Wid. Widow; K. King; Qu. Queen.

Doub. *signifies* double; semid. semidouble; simp. simple; *white, red, &c.* in Italic, denote the colour of the Ornaments of the Day; Feria, is a day for which no Saints Office is appointed. Com. *signifies* Commemoration. Festivals of Obligation are in Capitals.

Paschal time begins on Holy Saturday, and continues to the first Vespers on the Eve of Trinity Sunday.

As to the colours used in priestly Ornaments in the church Service, the *white* is used on the Feasts of our Lord, of the blessed Virgin, and of all the Saints who are not Martyrs. The *red* is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The *purple* or *violet*, which the penitential colour, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter; as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is used on all Sundays and Ferias from Trinity-Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagesima exclusively, whenever the Office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good-Friday, and in Masses of *Requiem* for the Dead, which may be said on any day, which is not a Sunday or a Double, except the days from Palm-Sunday to Low-Sunday; and during the Octaves of the Epiphany, of Pentecost, and of Corpus Christi.

O B S E R V E.

That the Pages in the following Table correspond to the New Edition of the VESPERS BOOK 1790, printed by J. P. COHLAN, price only *Three Shillings*—Which beside taking in the New Saints—contains the whole Vespers and Complin for the Year—the Ordinary of the Mass, with all the Prefaces, Litanies, Hymns, Antiphons and Psalms at Benediction, the Exurget and Litany of the Saints for Rogation

gation Days, St. Mark, and for Family Evening Devotion. To which is added, an Examen of Conscience—the proper authorised Prayers to be recited before any of the hours of Divine Office—and Instructions for Vespers, with a Table and Calendar, paged so as to assist the Pious who desire to accompany the Church in divine Harmony, yet does not exceed in length and breadth the size of a large eard.

AT VESPER, OR EVENING OFFICE,

The following Psalms are used on SUNDAYS, page 63, when no Feast occurs. Psalm cix. Dixit Dominus, 64. cx. Confitebor, 66. cxxi. Beatus Vir, 68. cxxii. Laudate Pueri, 70. cxiii. In Exitu Israel, 71. Luke i. 77. Magnificat.

On the FEASTS of APOSTLES 229.—At first Vespers are used the four first Psalms; but instead of the Fifth, Psalm cvi. Laudate Dominum omnes Gentes 171; and in the second Vespers are said the Psalm cix. Dixit Dominus, 64. cxii. Laudate pueri Dominum, 70. cxv. Credidi propter, 432. cxxv. In convertendo Dominus, 234. cxxxix. Domine probasti me, 235.

On the FESTIVAL of one or more MARTYRS, also on the FEAST of ALL SAINTS, 252.—At first Vespers the Psalms are as on Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 171. In the second Vespers as the first, only instead of the last Psalm cxv. Credidi propter quod, 232.

On the FEAST of a CONFESSOR and BISHOP, 259.—In the first Vespers the Psalms are as on the Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 171. The second Vespers as the first, except the last, which is Psalm cxxxi. Memento Domine David, 260.

On the FEASTS of a CONFESSOR not a BISHOP, 268.—The Psalms at the first and second Vespers are the same as in the first Vespers of Confessors and Bishops.

On the FEASTS of the B. V. MARY, 272—and also of Virgins and Widows; the Psalms in the first and second Vespers are, Psalm cix. Dixit Dominus, 64. cxii. Laudate pueri Dominum, 70. cxxi. Lætatus sum in his, 221. cxxvi. Nisi Dominus ædificaverit, 223. cxlvii. Lauda Jerusalem Dominum, 224.

On the FEASTS of St. MICHAEL and all ANGELS, 564.—In the first Vespers are Psalms, common for Sundays, except

the last Psalm xvi. Laudate Dominum omnes Gentes, 171; and in the second Vespers, Psalm cxxxvii. Confitebor, &c. 417.

On the DEDICATION of a CHURCH, 282.—The Psalms in the first and second Vespers are the same as on Sundays, except the last, which is Psalm cxlvii. Lauda Jerusalem Dominum, 224.

On CHRISTMAS DAY, 302.—In the first Vespers as on the Feasts of Confessors not Bishops; and in the second Vespers, cix. Dixit Dominus, 64. cx. Confitebor tibi Domine, 66. cxi. Beatus vir, 68. cxxix. De profundis, 306. cxxxii. Memento Domine David, 260.

On the EPIPHANY, EASTER and WHIT-SUNDAYS, 330, The Psalms are as on Sundays.

On the ASCENSION of our LORD, 170.—The four first Psalms as for Sundays; but instead of the last, Psalm cxvi. Laudate Dominum omnes, 171.

On the FEAST of CORPUS CHRISTI, 190.—Psalm cix. Dixit Dominus, 64. cx. Confitebor, 66. cxv. Credidi propter, 228. cxxvii. Beati omnes qui, 191. cxlvii. Lauda Jerusalem, 192.

VESPERS for the DEAD, 601.—Psalm cxiv. Dilexiquoniam 601. cxix. Ad Dominum, 603. cxx. Levavi oculos, 604. cxxix. De profundis, 606. cxxxvii. Confitebor tibi, 607. —And concludes with Psalm l. Miserere mei Deus, 659.

At COMPLIN, or NIGHT OFFICE, 86.—Psalm iv. Cum invocarem, 90. xxx. In te Domine, 91. xc. Qui habitat, 92. cxxxiii. Ecce nunc benedicite, 95. Luke ii. Nunc demittis, 98. BENEDICTION, 635. Psalm cxvi. Laudate Dom. omnes Gentes, 637. Psalm lxvi. Deus Misereatur, 637. l. Rere mei Deus, 659. Psalm xix. Exaudiet for the King Miserere, p. 55.

The Suffrages, 79, or common Commemorations of our blessed Lady, of SS. Peter and Paul, of the Patron Saint, and the Prayer for Peace, are recited after the Prayer or Prayers of the Day, in the Vespers of all Sundays, and other Days that are not Double, or within Octaves, excepting the time of Advent, and from Passion Sunday till Trinity Sunday.

● signifies New Moon

☉ Full Moon.

☾ First Quarter.

☾ Last Quarter.

1793. ✠ JANUARY, 31 Days.

19 1 Tuesday **T**HE CIRCUMCISION of our Lord,
doub. of second class, *white*. Vesp. of
the Feast, com of S. Stephen.

20 2 Wedn. Octave of S. Stephen, doub, *red*.

21 3 Thurs. Octave of S. John, doub, *white*.

22 4 Frid. Octave of Holy Innocents, doub, *red*, abstn.

1, 5 Sat. Octave of S. Thomas B. M. doub, *red*, abstinen.

24 6 SUNDAY (*vacant*). The EPIPHANY of our Lord,
doub of first class with an Octave, *white*. Vesp of
the Feast.

The Indulgence ends.

25 7 Mond. Of the Octave semid, *white*.

26 8 Tues. Of the Octave semid, *white*.

27 9 Wedn. Of the Octave semid, *white*.

28 10 Thurs. Of the Octave semid, *white*.

29 11 Frid. Of the Octave semid, *white*, abstinence.

8, 58

● 12 Sat. Of the Sunday within the Octave, semid, *white*,
abstinence.

2 13 SUNDAY (*vacant*). The Octave day doub, *white*.
Vesp of it, com of S. Hilary, and of S. Felix M.

3 14 Mond. S. Hilary B. Conf. semid, *white*.

4 15 Tues. S. Paul first Hermit Conf. doub, *white*.

5 16 Wedn. S. Marcellus P. M. semid, *red*.

6 17 Thurs. S. Anthony Abb. Conf. doub, *white*.

7 18 Frid. St. Peter's Chair at Rome, great doub, *white*,
abstinence.

1, 19 19 Sat. S. Wollstan B. of Worcester and Conf. doub, *white*,
abstinence.

9 20 SUNDAY second after Epiphany, The holy name
of Jesus, doub of second class, *white*. Vesp of the
Feast, com of S. Agnes, and of the Sunday.

10 21 Mond. S. Agnes V. M. doub, *red*.

11 22 Tues. SS. Vincent and Anastasius MM. semid, *red*.

2 23 Wedn. S. Raymund Conf. semid, *white*.

3 24 Thurs. S. Timothy B. M. semid, *red*.

4 25 Frid. Conversion of S. Paul, great doub, *white*, abst.

5 26 Sat. S. Polycarp B. M. semid, *red*, abstinence.

3,34

● 27 SEPTUAGESIMA SUNDAY, *purple*. Vesp of SS. Fabian and Sebastian MM. com of the Sunday, and of S. Agnes, *red*.

27 28 Mond. SS. Fabian and Sebastian MM. (from Jan. 20.) doub, *red*.

28 29 Tues. S. Francis de Sales B. Conf. doub. *white*.

29 30 Wedn. S. Marina V. M. semid, *red*.

30 31 Thurs. S. Peter Nolasco Conf. doub, *white*.

F E B R U A R Y 28 Days.

21 1 Frid. S. Ignatius B. M. semid, *red*, abstinence

22 2 Sat. Candlemas-day, doub of second class. Feast of Devotion, *white*. Vesp of the Feast, com of the Sunday, and of S. Blasius B. M. abstinence. After Complin, *Ave Regina*.

23 3 SEXAGESIMA SUNDAY, *purple*. Vesp of S. Andrew Corsini, com of the Sunday *white*.

3 4 Mond. S. Andrew Corsini B. Conf. doub, *white*,

25 5 Tues. S. Agatha V. M. doub, *red*.

26 6 Wedn. S. John Chrysostom B. Conf. Dr. (from Jan. 27), doub, *white*.

27 7 Thurs. S. Romuald Abbot, Conf. doub, *white*.

28 8 Frid. S. John de Macha Conf. doub, *white*, abstin.

29 9 Sat. Of our Lady, *white*, abstinence.

● 10 QUINQUAGESIMA SUNDAY, *purple*. Vesp of S. Scholastica, com of the Sunday, *white*.

1 11 Mond. S. Scholastica V. (from yesterday) doub, *white*.

2 12 Tues. Feria *purple*.

3 13 Ash-Wednesday, *purple*.

The Fast of Lent to be continued till Easter, on all Days but Sundays, and on Sundays, abstinence.

4 14 Thurs. Feria. *purple*.

5 15 Frid. Feria, *purple*.

6 16 Sat. Feria, *purple*.

The Indulgence begins.

7 17 SUNDAY first of Lent, *purple*. Vesp of the Sunday, com of S. Simeon B. M.

8 18 Mond. Feria *purple*.

9 19 Tues. Feria, *purple*.

10 20 Wedn. Ember day, *purple*.

11 21 Thurs. Feria, *purple*,

12 22 Frid

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7

12 22 Frid. S. Peter's Chair at Antioch, great doub, *white*.
Ember-day.

13 23 Sat. Ember-day, *purple*.

14 24 SUNDAY second of Lent, *purple*. Vesp of S. Mathias, com of the Sunday, *red*.

The Indulgence ends.

⊙ 25 Mond. S. Mathias Ap (from yesterday) doub of second class, *red*.

16 26 Tues. Feria, *purple*.

17 27 Wedn. Feria, *purple*.

18 28 Thurs. Feria, *purple*.

MARCH 31 Days.

19 1 Frid. S. David, B. Conf. and Patron of Wales, doub, *white*.

20 2 Sat. S. Chad, B. of Litchfield, and Conf. doub, *white*.

21 3 SUNDAY third of Lent, *purple*. Vesp of the Sunday, com of S. Casimire, and S. Lucius P M.

22 4 Mond. S. Casimire Conf. semid, *white*.

⊙ 5 Tues. Feria, *purple*.

2.38

24 6 Wedn. Feria, *purple*.

25 7 Thurs. S. Thomas of Aquin, Conf. Dr. doub, *white*.

26 8 Frid. S. Felix, B. Conf. doub, *white*.

27 9 Sat. S. Frances of Rome, Wid. doub, *white*.

28 10 SUNDAY fourth of Lent, *purple*. Vesp of S. John of God, com of the Sunday, *white*.

29 11 Mond. S. John of God, Conf. (the 8 inst.) doub, *white*.

5.57

● 12 Tues. S. Gregory P. Conf. Dr. doub, *white*.

2 13 Wedn. Forty MM. (from the 10.) semid, *red*.

3 14 Thurs. Feria, *purple*.

4 15 Frid. Feria, *purple*.

5 16 Sat. Feria, *purple*.

6 17 PASSION SUNDAY, *purple*. Vesp of the Sunday, com of S. Patrick.

7 18 Mond. S. Patrick, B. Conf. and Ap of Ireland, (from yesterday) semid, *white*.

D 19 Tues. S. Joseph, Conf. doub of second class, *white*.
Feast of Devotion.

9 20 Wedn. S. Cuthbert, B. of Lindisfarne, and Conf. doub, *white*.

30 21 Thurs.

- 30 21 Thurs. S. Bennet, Abbot, Conf. doub, *white*.
 11 22 Frid. The sorrows of the B. Virgin, *great doub, white*.
 12 23 Sat. Feria, *purple*.
The Indulgence begins.
 13 24 PALM SUNDAY, *purple*. Vesp of the Sunday.
 14 25 Mond. FERIA, *purple*. Festival of Obligation, it
 being Lady day.
 15 26 Tues. Feria, *purple*.
 © 27 Wedn. Feria, *purple*: in the afternoon, Tenebræ.
 3.34
 17 28 Maundy Thursday, doub of first class, *white*: in the
 afternoon Tenebræ, *purple*.
 18 29 Good-Friday, doub of first class, *black*: in the after-
 noon Tenebræ, *purple*.
 19 30 Holy Saturday, doub of first class, *white*. After Com-
 plin, *Regina Cæli*.
Here begins the Paschal Time.
 20 31 EASTER SUNDAY, doub of first class, with an
 Octave, *white*. Vesp of the Feast.

APRIL 30 Days.

- 21 1 EASTER MONDAY, doub of first class, *white*.
 Vesp of the Feast.
 22 2 Easter Tuesday, doub of first class, *white*. Feast of
 Devotion. Vesp of the Feast.
 © 3 Wedn. Of the Octave semid, *white*.
 10 32
 24 4 Thurs. Of the Octave semid *white*.
 25 5 Frid. Of the Octave semid, *white*, abstinence.
 26 6 Sat. Of the Octave semid, *white*, abstinence.
 27 7 LOW SUNDAY, doub, *white*. Vesp of the Annun-
 ciation, com of the Sunday.
The Indulgence ends.
 28 8 Mond. Annunciation of the B. Virg. (from March
 25) doub of second class, *white*.
 29 9 Tues. S. Francis of Paula, Conf (from April 2,) doub,
white.
 ● 10 Wedn S. Richard, B. of Chichester, and Conf. (from
 4.35 April 3,) doub, *white*.
 1 11 Thurs. S. Leo, P. Conf. Dr. doub, *white*.
 2 12 Frid. S. Isidore, B. Conf. Dr. (from April 4,) doub,
white, abstinence.

- 3 13 Sat. S. Hermengild M. semid, *red*, abstinence.
- 4 14 SUNDAY second after Easter, *white*. Vesp. of S. Vincent, com of the Sunday.
- 5 15 Mond. S. Vincent Ferrerius, Conf. (from April 4,) doub, *white*.
- 6 16 Tues. Feria, *white*.
- 7 17 Wedn. S. Anicete, P. M. simple, *red*.
- 6, 20 D 18 Thurs. Feria, *white*.
- 9 19 Frid. Feria, *white*, abstinence.
- 10 20 Sat. Of our Lady, *white*, abstinence.
- 11 21 SUNDAY third after Easter. S. Anselm, B. Conf. Dr. doub, *white*. Vesp of him, com of the Sunday, and of SS. Soter and Cajus.
- 12 22 Mond. SS. Soter and Cajus, PP. MM. semid, *red*.
- 13 23 Tues. S. George M. doub of first class with an Octave, *red*. Feast of Devotion. Vesp of him, com of S. Fidelis.
- 14 24 Wedn. S. Fidelis, M. doub, *red*.
- 15 25 Thurs. S. Mark Evang. doub of second class, *red*, (Litanies, *purple*), abstinence.
- 5, 19 © 26 Frid. SS. Cletus and Marcellinus, PP. MM. semid, *red*, abstinence.
- 17 27 Sat. Of the Octave semid, *red*, abstinence.
- 18 28 SUNDAY fourth after Easter, *red*. Vesp of S. Peter M, com of the Sunday, and of S. George.
- 19 29 Mond. S. Peter M. doub, *red*.
- 20 30 Tues. The Octave of S. George, doub, *red*.

M A Y 31 Days.

- 21 1 Wedn. SS. Philip and James App. doub of second class, *red*. Feast of Devotion. Vesp, the second of App, com of S. Athanasius.
- 2 2 S. Athanasius, B. Conf. Dr. doub, *white*.
- 3 3 Frid. Finding of the cross, doub of second class, *red*. Feast of Devotion, abstinence.
- 4 4 Sat. S. Monica, Wid. doub, *white*, abstinence.
- 5 5 SUNDAY fifth after Easter. S. Catherine of Siena, V. (alias April 30,) doub, *white*. Vesp of S. John, com. of S. Catherine, and of the Sunday. *red*.
- 6 6 Mond. S. John Evang before the Latin Gate, great doub, *red*. Rogation day, (Litanies, *purple*), abst.
- 27 7 Tues.

- 27 7 Tues. S. Stanislaus, B. M. doub. *red.* Rogation day,
Litanies, *purple*, abstinence.
- 28 8 Wedn. Apparition of S. Michael, great doub, *white*.
Rogation day and Vigil, (Litanies, *purple*), abstin.
- 29 9 Thurs. ASCENSION DAY doub of first class, with
an Octave, *white*. Vesp of the Feast, com of S.
3 31 Antoninus.
- 10 Frid. S. Antoninus. B. Conf. semid, *white*, absti.
- 2 11 Sat. S. Pius, V. P. Conf. (alias the 5,) doub, *white*,
abstinence.
- 3 12 SUNDAY within the Octave, *white*. Vesp of it, com
of SS. Nereus, &c. and of the Ascension.
- 4 13 Mond SS. Nereus, Achilles, &c. MM. (from yester-
day) semid, *red.*
- 5 14 Tues. S. Gregory Nazianzen, B. Conf. Dr. (from
May 9,) doub, *white*.
- 6 15 Wedn. of the Octave semid, *white*.
- 16 Thurs. The Octave day doub, *white*.
- 6
- 8 17 Frid. S. Paschal Baylon, Conf. doub, *white*, abstin.
- 9 18 Sat. Whitfun eve semid, *red.*, fast.
- The Indulgence begins.*
- 10 19 WHIT-SUNDAY doub of first class with an Octave.
red. Vesp of the Feast.
- 11 20 WHIT-MONDAY doub of first class, *red.* Vesp of
the Feast.
- 12 21 Whit-Tuesday doub of first class, *red.* Feast of De-
votion. Vesp of the Feast.
- 13 22 Wedn. Of the Octave semid, *red.* Ember-day, fast.
- 23 Thurs. Of the Octave semid, *red.*
- 12, 8
- 15 24 Frid. Of the Octave semid, *red.* Ember-day, fast.
- 16 25 Sat. Of the Octave semid, *red.* Ember-day, fast.
- After Vesp the *Salve Regina*.
- Here ends the Paschal Time.*
- 17 26 TRINITY SUNDAY doub of second class, *white*.
Vesp of the same, com of S. Philip, of the first Sun-
day after Pentecost, and of S. John P. M.
- 18 27 Mond S. Philip Neri, Conf. doub, *white*.
- 19 28 Tues. S. Augustin, *Ap of England*, (from May 26)
doub of second class with an Octave, *white*.
- 20 29 Wedn. S. Venantius, M. (from the 18,) doub, *red.*
- (30 Thurs

- 30 **Thurs. CORPUS CHRISTI** doub of first class with
 3, 4 an Octave. *white*. Vesp of the same
 22 31 **Frid. Of the Octave of C. C.** semid, *white* abstinence.

JUNE 30 Days.

- 23 1 **Sat. Of the Octave of CC.** semid, *white* abstinence.
 24 2 **SUNDAY** within the Octave of CC. and second after
 Pentecost The Octave day of S. Augustin doub,
white. Vesp second of S. Augustin, com of the
 Sunday, and of Corpus Christi.
 25 3 **Mond. Of the Octave** semid, *white*.
 26 4 **Tues. Of the Octave** semid, *white*.
 27 5 **Wedn. Of the Octave** semid, *white*.
 28 6 **Thurs. The Octave day** doub *white*.
The Indulgence ends.
 29 7 **Frid. S. Duplan, AB. of Canterbury, and Conf.**
 (from May 19,) doub *white* abstinence.
 3, 17 8 **Sat. S. William, AB. of York, and Conf.** doub,
white, abstinence.
 1 9 **SUNDAY** third after Pentecost, *green*. Vesp of the
 Sunday com of S. Margaret.
 2 10 **Mond. S. Margaret, Q. of Scots, Wid.** semid, *white*.
 3 11 **Tues. S. Barnabas, Ap.** great doub. *red*.
 4 12 **Wedn. S. John, Conf.** doub, *white*.
 5 13 **Thurs. S. Anthony of Padua, Conf.** doub, *white*.
 6 14 **Frid. S. Basil, B. Conf. Dr.** doub, *white*, abstinence.
 7 15 **Sat. S. Peter Celestine, P. and Conf** (from May 21,
 alias 19) doub, *white*, abstinence.
 8 16 **SUNDAY** fourth after Pentecost, *green*. Vesp of S.
 Aldelm, com of the Sunday, *white*.
 9 17 **Mond. S. Aldelm, B. of Salisbury** and Conf. (from
 May 25) doub, *white*.
 10 18 **Tues. S. Norbert, B. Conf.** (from June 6) doub, *white*.
 11 19 **Wedn. S. Juliana, Virg.** doub, *white*.
 12 20 **Thurs. S. Ubaldus, B. Conf.** (from May 16) semid,
white.
 13 21 **Frid. S. Bernardin, Conf.** (from May 20) semid,
white, abstinence.
 4 22 **Sat. Vigil S. Alban, M.** great doub, *red*, abstin.
 23 **SUNDAY** fifth after Pentecost, *green*. Vesp of S.
 2, 8 John Baptist, *white*.
 24 **Mond. Nat. of S. John Baptist,** doub of first class with
 an

an Octave, *white*. Feast of Devotion. Vesp of him, com of S. William.

17 25 Tues. S. William, Abbot and Conf. doub, *white*.

18 26 Wedn. SS. John and Paul, MM. doub, *red*.

19 27 Thurs. Of the Octave semid, *white*.

20 28 Frid. *Vigil*. S. Leo P. and Conf. semid, *white*, fast.

The Indulgence begins.

21 29 Sat. SS. PETER and PAUL App. doub of first class with an Octave, *red*. Vesp of them, com of the sixth Sunday, abstinence.

Q 30 SUNDAY sixth after Pentecost. Commemoration of
3,14 S. Paul, doub, *red*. Vesp of him to the little Chapter, then of the Octave day of S. John Baptist, com of the App. and of the Sunday, *white*.

JULY 31 Days.

23 1 Mond. Octave day of S. John Baptist, doub, *white*.

24 2 Tues. Visitation of the B. Virg. great doub, *white*.

25 3 Wedn. Of the Octave of the App, semid, *red*.

26 4 Thurs. Of the Octave of the App, semid, *red*.

27 5 Frid. Of the Octave semid, *red*, abstinence.

28 6 Sat. The Octave day, doub, *red*, abstinence.

The Indulgence ends.

29 7 SUNDAY seventh after Pentecost. Translation of S. Thomas M. great doub, *red*. Vesp of him, com of the Sunday, and of S. Elizabeth.

● 8 Mond. S. Elizabeth, Wid. semid, *white*.

2 9 Tues. S. Mary Magdalen of Pazzi, Virg. (from June 3, alias May 25,) semid, *white*.

3 10 Wedn. Seven B. others MM. semid, *red*.

4 11 Thurs. S. Pius I. P.M. simple, *red*.

5 12 Frid. S. John Gualbert, Abb. Conf. doub, *white*, abst.

6 13 Sat. S. Anacleto, P.M. semid, *red*, abstinence.

7 14 SUNDAY eighth after Pentecost. S. Bonaventure, B. C. Dr. doub, *white*. Vesp of him to the little Chapter, then of S. Swithin, com of S. Bonaventure, and of the Sunday.

8 15 Mond. S. Swithin, B. of Winchester and Conf. doub, *white*.

D 16 Tues. Our Lady of Mount Carmel, great doub, *white*.

10 17 Wedn. S. Osmund, B. of Salisbury and Conf. doub, *white*.

11 18 Thurs.

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- 11 18 Thurs. S. Camillus, Conf. doub, *white*.
 12 19 Frid. S. Vincent of Patula, Conf. doub, *white* abst.
 13 20 Sat. S. Jerome Æmilian, Conf. doub, *white*, abst.
 14 21 SUNDAY ninth after Pentecost, *green*. Vesp of S.
 Mary Magdalen, com of the Sunday, *white*.
 15 22 Mond. S. Mary Magdalen, doub, *white*.
 7,22
 ☉ 23 Tues. S Apollinaris, B. M. doub, *red*.
 17 24 Wedn. *Vigil*. S Alexius, Conf, (alias 17) semid, *white*.
 18 25 Thurs. S James Ap. doub of second class, *red*. Feast
 of Devotion. Vesp of him, com of S Ann.
 19 26 Frid. S Ann, great doub, *white*. Feast of Devotion,
 abstinence.
 20 27 Sat. S Henry Emper. Conf. (from July 21, alias 15)
 semid, *white*, abstinence.
 21 28 SUNDAY tenth after Pentecost, *green*. Vesp of it,
 com of S Martha, and of SS Felix, &c. MM.
 ☾ 29 Mond. S Martha Virg. semid, *white*.
 10,46
 23 30 Tues. SS Nazarius, &c. MM. (from the 28) semid,
red.
 24 31 Wedn. S Ignatius Conf. doub, *white*.

AUGUST 31 Days.

- 25 1 Thurs. S Peter's Chains great doub, *white*.
 26 2 Frid. S Stephen I. P M. simple, *red*, abstinence.
 27 3 Sat. Finding of S Stephen the first M. semid, *red*, abst.
 28 4 SUNDAY eleventh after Pentecost. S Dominick
 Conf. doub, *white*. Vesp of our Lady, com of S
 Dominick, and of the Sunday.
 29 5 Mond. Our Lady ad Nives, great doub, *white*.
 ● 6 Tues. Transfiguration of our Lord, great doub, *white*.
 7,33
 1 7 Wedn. S Cajetan Conf. doub, *white*.
 2 8 Thurs. SS Cyriacus, &c. MM. semid, *red*.
 3 9 Frid. Vigil of S Lawrence, *purple*, abstinence.
 4 10 Sat. S Lawrence M. doub of second class with an
 Octave, *red*. Feast of Devotion, abstinence.
The Indulgence begins.
 5 11 SUNDAY twelfth after Pentecost, *red*. Vesp of S
 Clare, com of Sunday, and of the Octave, *white*.
 6 12 Mond. S Clare Virg. doub, *white*.

B

7 13 Tues.

- 7 13 Tues. Of the Octave of S Lawrence, semid, *red*.
 D 14 Wedn. Vigil of the Assumption, *purple*, fast.
 9 26
 9 15 Thurs. ASSUMPTION of our Lady, doub of first
 class with an Octave, *white*. Vesp of the Feast, com
 of S Hyacinth.
 10 16 Frid. S Hyacinth Conf. doub *white*, abstinence.
 11 17 Sat. Octave day of S Lawrence, doub, *red*, abstin.
 12 18 SUNDAY, thirteenth after Pentecost. S Joachim,
 Father of the B Virg. great doub, *white*. Vesp of
 him, com of the Sunday, and of the Octave.
 13 19 Mond. Of the Octave of the Assumption, semid, *white*.
 14 20 Tues. S Bernard, Abbot and Conf. doub, *white*.
 © 21 Wedn. S Jane Frances Wid. doub, *white*.
 2,46
 16 22 Thurs. The Octave-day doub, *white*.
The Indulgence ends.
 17 23 Frid. Vigil. S. Philip Benitus, Conf. doub, *white*,
 abstinence.
 18 24 Sat. S Bartholomew, Ap. doub of second class, *red*.
 Feast of Devotion, abstin.
 19 25 SUNDAY fourteenth after Pentecost, *green*. Vesp of
 it, com of S Lewis, and S Zephyrin P. M.
 20 26 Mond. S Lewin K. and Conf. (from yesterday) semid,
white.
 21 27 Tues. S Joseph Calasandrus Conf. doub, *white*.
 9,18
 © 28 Wedn. S. Augustin B. Conf. Dr. doub, *white*.
 23 29 Thurs. Decollation of S John Baptist, great doub, *red*.
 24 30 Frid. S Rosa of Lima Virg. doub, *white*, abstin.
 25 31 Sat. S Aidan B. of Landisfarne and Conf. doub,
white, abstinence.

SEPTEMBER 30 Days.

- 26 1 SUNDAY fifteenth after Pentecost. S Raymund
 Conf. doub, *white*. Vesp of him, com of the Sun
 day, and of S. Stephen.
 27 2 Mond. S Stephen K. and Conf. semid, *white*.
 28 3 Tues. Feria, *green*.
 29 4 Wedn. Feria, *green*.
 9,57
 ● 5 Thurs. S Lawrence Justinian B. Conf. semid, *white*.
 1 6 Frid.

- 1 6 Frid. Feria, *green*, abstinence.
 2 7 Sat. Of our Lady, *white*, abstinence.
 3 8 SUNDAY sixteenth after Pentecost. Nativity of the
 B. Virg. doub. of second class with an Octave, *white*,
 Vesp. of the Feast, com. of the Sunday, and of S Gor-
 gonius M.
 4 9 Mond. Of the Octave, *semid*, *white*.
 5 10 Tues. S. Nicholas Tolentine, Conf. doub, *white*.
 6 11 Wedn. Of the Octave, *semid*, *white*.
 7 12 Thurs. Of the Octave, *semid*, *white*,
 7, 52
 D 13 Frid. Of the Octave, *semid*, *white*, abstn.
 9 14 Sat. The Exaltation of the Cross, great doub, *red*, abstr.
 10 15 SUNDAY seventeenth after Pentecost. The Name of
 the B. V. Mary, great doub, *white*. Vesp. of the
 Feast, com. of the Sunday, of SS Cornelius, &c.
 MM, and of SS Euphemia, &c. MM.
 11 16 Mond. SS Cornelius, &c. MM, *semid*, *red*.
 12 17 Tues. The Stigmas of S Francis, doub, *white*.
 13 18 Wedn. S Joseph of Cupertino Conf. doub, *white*.
 Ember day, fast.
 ☉ 19 Thurs. SS Januarius, &c. MM, doub, *red*.
 11 8
 15 20 Frid. SS Eustachius, &c. MM, doub, *red*. Ember
 day, fast.
 16 21 Sat. S Matthew, Ap and Evang, double of second
 class, *red*. Feast of Devotion, and Ember-day, fast.
 17 22 SUNDAY eighteenth after Pentecost, *green*. Vesp. of
 it, com. of S Linus, and of S Thecla V. M.
 18 23 Mond. S Linus P. M. *semid*, *red*.
 19 24 Tues. Our Lady of Mercy, great doub *white*.
 20 25 Wedn. S Thomas of Villanova B. Conf. (from Sept.
 22, alias 18,) *semid*, *white*,
 ☿ 26 Thurs. SS Cyprian and Justina-MM, simple, *red*.
 11, 36
 22 27 Frid. SS Cosmas and Damian MM, *semid*, *red*, abst.
 23 28 Sat. S Wenceslaus M, *semid*, *red*, abstinence.
 The Indulgence begins.
 24 29 SUNDAY nineteenth after Pentecost. S Michael,
 Arch. doub. of second class, *white*. Vesp. of the
 Feast, com. of S Jerome, and of the Sunday.
 25 30 Mond. S Jerome Conf. Dr. doub, *white*.

(16)

OCTOBER 31 Days.

- 26 1 Tues. S Remigius B. Conf. semid, *white*.
27 2 Wedn. Our Guardian Angels, doub, *white*.
28 3 Thurs. S Thomas, *B. of Hereford* and Conf. doub,
white.
29 4 Frid. S Francis Conf. doub, *white*, abstinence.]
4,37
● 5 Sat. Of our Lady, *white*, abstinence.
2 6 SUNDAY twentieth after Pentecost. The Rosary of
the B. Virg. great doub, *white*. Vesp of the Feast,
com of S Bruno, of the Sunday, of S Mark P. and
Conf. and of SS Sergius, &c. MM.
The Indulgence ends.
3 7 Mond. S Bruno Conf. (from yesterday) doub, *white*.
4 8 Tues. S Bridget Wid. doub, *white*.
5 9 Wedn. SS Denis, &c. MM. semid, *red*.
6 10 Thurs. S. Paulinus, *AB. of York*, and Conf. doub,
white.
7 11 Frid. S Francis Borgia Conf. semid, *white*, abstin.
8 12 Sat. S Wilfrid, *AB. of York* and Conf. doub, *white*,
7,52 abstinence.
D 13 SUNDAY twenty-first after Pentecost. S Edward K.
and Conf. doub of second class with an Octave,
white. Vesp of him, com of the Sunday, and of S
Callistus.
10 14 Mond. S Callistus P. M. semid, *red*.
11 15 Tues. S Teresa Virg. doub, *white*.
12 16 Wedn. Of the Octave semid, *white*.
13 17 Thurs. S Hedwige Wid. semid, *white*.
14 18 Frid. S Luke Evang. doub of second class, *red*, abstin.
© 19 Sat. S Peter of Alcantara Conf. doub, *white*, abstin.
11,8
16 20 SUNDAY twenty-second after Pentecost. The Oc-
tave day of S Edward, doub, *white*. Vesp of S
Ursula, com of S Edward, of the Sunday, and of S
Hilarion Abb. and Conf. *red*.
17 21 Mond. SS Ursula, &c. VV. MM. great doub, *red*.
18 22 Tues. S John Cantius Conf. doub, *white*.
19 23 Wedn. Feria, *green*.
20 24 Thurs. Feria, *green*.
21 25 Frid. S John of Beverley, *AB. of York*, and Conf.
doub, *white*, abstinence.

© 26 Sat;

26 Sat. Vigil of the App, *purple*, abstinence.

5,47 *The Indulgence begins.*

23 27 SUNDAY twenty third after Pentecost, *green*. Vesp of SS Simon and Jude App, *red*.

24 28 Mond. SS Simon and Jude App, doub of second class, *red*. Feast of Devotion. Vesp of them, com of S Bede.

25 29 Tues. S Bede Conf. doub, *white*.

26 30 Wedn. Feria, *green*.

27 31 Thurs. Vigil of All Saints, *purple*, fast.

NOVEMBER 30 Days.

28 1 Frid. ALL SAINTS doub of first class with an Octave, *white*. After Vesp of the Feast, *white*, are the Vesp for the Dead, *black*, abstinence.

29 2 Sat. All Souls, *black*, abstinence.

● 3 SUNDAY twenty-fourth after Pentecost. S Winefride Virg. M. doub, *red*. Vesp of her to the little chapter, then of S. Charles, com of S Winefride, of the Sunday (the fourth after Epiph) of the Octave, and of SS Vitalis, &c. MM. *white*.

1 4 Mond. S Charles B. and Conf. doub, *white*.

2 5 Tues. Of the Octave, *femid*, *white*.

3 6 Wedn. Of the Octave, *femid*, *white*.

4 7 Thurs. Of the Octave, *femid*, *white*.

5 8 Frid. The Octave day, doub, *white*, abstinence.

The Indulgence ends.

6 9 Sat. Dedication of S John Lateran, doub, *white*, abst.

D 10 SUNDAY twenty-fifth after Pentecost (the fifth Sunday after Epiph) *green*. Vesp of S Martin, com of the Sunday, and of S Menna M. *white*.

8 11 Mond. S Martin B. and Conf. doub, *white*.

9 12 Tues. S Martin I. P. and M. *femid*, *red*.

10 13 Wedn. S Didacus, Conf. *femid*, *white*.

11 14 Thurs. S Erconwald, B. of London and Conf. doub, *white*.

12 15 Frid. S Gertrude Virg. doub, *white*, abstinence.

13 16 Sat. S Edmund AB. of Canterbury and Conf. doub, *white*, abstinence.

© 17 SUNDAY twenty-sixth after Pentecost. S Hugh B. of Lincoln and Conf. doub, *white*. Vesp of him to the little chapter, then of the Dedication, com of S Hugh, and of the Sunday, the sixth after Epiph.

15 18 Mond.

18 DECEMBER 31 Days. 1793.

- 15 18 Mond. The Dedication of the Churches of SS Peter and Paul, doub, *white*.
 16 19 Tues. S Elizabeth Wid. doub, *white*.
 17 20 Wedn. S Edmund K. and M. great doub, *red*.
 18 21 Thurs. Presentation of the B. Virg. great doub, *white*.
 19 22 Frid. S Cecily Virg. and M. doub, *red*, abstinence.
 20 23 Sat. S Clement I. P. and M. semid, *red*, abstinence.
 21 24 SUNDAY twenty-seventh and last after Pentecost. S John of the Cross, Conf. doub, *white*. Vesp of him to the little chapter, then of S Catherine, com of S John, and of the Sunday, *red*.
 22 25 Mond. S Catherine Virg. and M. doub, *red*.
 23 26 Tues. S Felix Conf. (alias the 20) doub, *white*.
 24 27 Wedn. S Gregory Thaumaturgus B. and Conf. (alias the 17,) semid, *white*.
 25 28 Thurs. S Andrew Avelline Conf. (from the 10,) semid, *white*.
 26 29 Frid. Vigil of S Andrew Ap. *purple*, abstinence.
 27 30 Sat. S Andrew Ap. doub of second class, *red*. Feast of Devotion. Vesp of him, com of Advent Sunday, abstinence. After Vesp the *Alma Redemptoris*.

DECEMBER 31 Days.

- 28 1 SUNDAY first of Advent, *purple*. Vesp of it, com of S Bibiana.
 29 2 Mond. S Bibiana Virg. and M. semid, *red*.
 30 3 Tues. S Francis Xaverius, Conf. doub, *white*.
 1 4 Wedn. S Peter Chrysologus, B. C. Dr. doub, *white*, fast.
 2 5 Thurs. S Birinus B. of Dorchester and Conf. doub, *white*.
 3 6 Frid. S Nicholas B. and Conf. doub, *white*, fast.
 4 7 Sat. S Ambrose B. Cont. Dr. doub, *white*, abstin.
 5 8 SUNDAY second of Advent, *purple*. Vesp of the Conception, com of the Sunday, *white*.
 6 9 Mond. Conception of the B. Virg. doub of second class with an Octave (from yesterday, *white*.
 7 10 Tues. Of the Octave semid *white*.
 8 11 Wedn. S Damasus P. and Conf. semid, *white*, fast.
 9 12 Thurs. Of the Octave semid, *white*.
 10 13 Frid. S Lucy Virg. and M. doub, *red*, fast.

11 14 Sat.

1793.

DECEMBER 31 Days.

19

- 11 14 Sat. Of the Octave semid, *white*, abstinence:
 12 15 SUNDAY third of Advent, *purple*. Vesp of the
 Sunday, com of the Octave-day, and of S Eusebius.
 13 16 Mond. S Eusebius B. and M. semid, *red*.
 10, 52
 17 Tues. Feria, *purple*. Antiph, *O sapientia*.
 15 18 Wedn. Ember-day, *purple*, fast. *O Adonai*.
 16 19 Thurs. Feria, *purple*. Antiph, *O radix*.
 17 20 Frid. Ember-day and Vigil, *purple*, fast. *O clavis*.
 18 21 Sat. S Thomas Ap. doub of second class, *red*. Feast
 of Devotion. Antiph, *O Oriens*: Ember-day, fast.
 19 22 SUNDAY fourth of Advent, *purple*. Vesp of the
 Sunday, the Antiph, *O Rex*.
 20 23 Mond. Feria, *purple*. Antiph, *O Emmanuel*.
 21 24 Tues. Christmas Eve, *purple*, fast.
 12, 32 *The Indulgence begins*.
 25 Wedn. CHRISTMAS DAY doub of first class with
 an Octave, *white*. In Vesp com of S Stephen.
 23 26 Thurs. S Stephen, doub of second class with an Oc-
 tave, *red*. Feast of Devotion. The Psalms at Vesp on
 this and the three following Festivals are the same as on
 Christmas-day; from the little Chapter of S Stephen,
 com of S John, and of Christmas.
 24 27 Frid. S John Evang. doub of second class with an Oc-
 tave, *white*. Feast of Devotion. In Vesp com of Holy
 Innocents, of Christmas, and of S Stephen, abstn.
 25 28 Sat. Holy Innocents, doub of second class with an
 Octave, *purple*. Feast of Devotion. Vesp from the
 little Chapter of S Thomas M. com of Holy Inno-
 cents, and of Christmas, *red*, abstinence.
 26 29 SUNDAY (*vacant*) S Thomas of Canterbury B. and
 M. doub of first class with an Octave, as *Patron of*
the English Clergy *red*. In Vesp com of Sunday with-
 in the Octave, as in the first Vesp, and of Christmas.
 27 30 Mond. Of the Sunday within the Octave, semid, *white*.
 28 31 Tues. S. Silvester P. and Conf. doub, *white*.

The following Year 1794. The Dominical Letter will be E.
 The Epact 28.—Easter Sunday April 20.

An

AN EXHORTATION TO DECENT BEHAVIOUR IN CHAPELS,

Addressed to the English Faithful, by the late Rev. F. FRANCIS BLYTH, D. C. S. T. P. Taken from the Original in his own Hand-
Writing, still preserved in the Portuguese Chapel.

Ye shall keep my Sabbaths, and treat my sanctuary with reverence: I am the Lord. Leviticus xix. 30.

SUCH is the express command of God. It is then to be hoped, that all who frequent this sanctuary, will suit their behaviour to the holiness of the place, and scrupulously avoid all indecencies here for the time to come, but particularly the following ones:

1st, The sex are prayed to forbear the unbecoming freedom of approaching to COMMUNION with HATS OR BONNETS ON. For, besides its being a confidence too gross for persons of any rank to use in so solemn an act, it exposes God's minister either to the danger of dropping the sacred Host, or to the unseemly appearance of stooping to peep in their faces. St. Paul orders their heads to be covered, but not to be muffled. If modesty then be their plea, a hood will equally answer that purpose; and if it should be less modish, it will at least be more respectful and fitter for the occasion.

2^{dly}, The more than masculine boldness of stalking into church with PATTINS ON (a liberty not allowed in places of divine worship even by sectaries) or loudly flinging them on the floor when in it; or any CARTERS with their persons or chairs, to the common disturbance of priest and people; also the shameful act of SEE-SAWING in their chairs, as if to court a nap. Which last two articles regard both sexes alike, as well as the following ones.

3^{dly}, The unclean trick of HAWKING, SPITTING, OR SPAWLING about the chapel; which is a foul irreverence to God's temple, and a coarse breach of fraternal charity; being extremely nauseous to others, and detrimental to their apparel. Nor can it admit of any legitimate excuse; since if infirmity compel them to spit, they may and ought to appropriate a handkerchief to that use.

Lastly, The shameful arrogance of STAMPING up and down stairs, or BOUNCING into, or about church, as if they were come to storm it; or as if at least they wanted to shew how much more rudely they can behave in their Maker's house than they would dare to do in that of a fellow-worm, who were ever so little above them on this common dung-hill of the earth.

INDECENCIES like these may be overlooked in a play-house, but are scandalous in a church. To avoid them then, the common people are exhorted to mind the decent behaviour of their betters; who, being in general too pious and well-bred to stumble into such profanations, will doubtless set them a very opposite example.

NEVERTHELESS, if any (misled perhaps by the senseless sneer of such as ought to be the first in joining to discourage the like abuses) should perversely continue their irreverences, it will be justly suspected that parade has more share than piety in their frequenting the church; and while they thus treat the house of prayer, in some measure, like a den of thieves, they will have cause to fear, lest, instead of the blessings they come to solicit, they draw on themselves the wrath of that Lord who never once laid aside the outward marks of his god-like meekness, but to chastise the disrespect shewn to his temple. St. JOHN ii. 15.

O B I T U A R Y,

FOR M,DCC,XCIII.

C L E R G Y.

1792. Jan. — Rev. Mr. John Hurst, Scrisbrick, Lancashire.

Feb. 22. Rev. Mr. John Fuller, Douay.

— 28. The Rev. Dr. Charles Howard, late President of the English Seminary at Paris, — St. Omers.

May 16. Rev. Mr. John Orme, Buckland, Berkshire.

July 17. Rev. Mr. Arthur Vaughan, Harvington, Worcester.

Sep. 20. R. Mr. Peter Pendergast, White-Street, Morefields.

1792. Oct. 23. Rev. John Sales, Lancashire.

Jan. 5. Rev. T. Walmesley, Rixon.

April. 4. Rev. C. Neville, Bristol.

— 12. Rev. John Thorpe, Rome.

May 2. Rev. Joseph Howe, Northumberland.

May 4. The Hon. Rev. Robert Dormer.

1792. March 22. R. D. Edmund Duckett, O. S. B. Lanc.

May 23. R. F. John Kimberley, O. S. D. London.

June 16. R. D. Gregory Watkinson, O. S. B. Middleton-Lodge, Yorkshire.

Aug. 17. R. F. Richard Firth, Vic. Prov. D. C. Age 76, Relig. 50. Tongar.

1792. March 20. Brother Thomas Padbury.

Mar. 22. Brother Joseph Rotiers, O. S. D. Age 70, Relig. 42. Bornham.

Sep. 2. Cornelius Ledwell, Student in Philosophy, Douay, Col.

RELIGIOUS WOMEN.

1791. Octob. 29. Sister Frances Agnes Carpue, Age 66.
Relig. 48, 3 O. S. F. Princenhoff,
Bruges.
1792. Jan. 6. Dame Frances Bodenham, Age 79,
Relig. 60. Jub. 10. O. S. B. Brussels.
- Jan. 13. Sister Mary Raphel, of Divine Provi-
dence, O. S. T. Age 84, Relig. 65,
Jub. 15, Hoogstraet.
- Jan. 31. Lay Sister Mary Collet Blundell, Age
92. Religious 72, O. S. C. Rouen.
- Feb. 20. Lay Sister Tecla Hampson, Age 54,
O. S. A. Bruges.
- March 28. Dame Mary Benedict Reddy, Age 71,
Relig. 38, O. S. B. Brussels.
- March 30. Sister Margaret Littlewood, Age 80,
Relig. 44, O. S. B. Brussels.
- March 30. Dame Ann Benedict Jones, Age 54.
Relig. 17. O. S. B. Paris.
- April 11. Sister Appolonia West, Age 83, Re-
ligious 61. 3 O. S. F. Princenhoff,
Bruges.
- May 6. Mother Mary Winefred Ann Staf-
ford, Age 66. Religious 50. 3
O. S. F. Paris
- Aug. 2. Dame Catharine Throckmorton, Jub.
O. S. B. Cambray.
- Aug. 3. Lady Abbess Dame Christiana Hooke,
Jub. O. S. B. Cambray.
- Aug. 28. Sister Frances Mary Benedict Hal-
ford, O. S. D. Age 36, Relig. 10,
Brussels.

* * * As there are no doubt many Omissions in the Decease of Religious, whose communities being distant from the Printer — have seldom an opportunity of giving due information, or heving done so by private conveyance has never been received, J. P. Coghlan requests therefore, that each House will, by the 1st of September at furthest, send a compleat list of all who have died in the preceding year, from the same month, and never later; by which means they will not be deprived of the many suffrages, which of all charities is the most benevolent and me- ritorious, as it affords not only acquaintances but others a means of voluntarily contributing to the eternal peace of those, who will most certainly remember them when arrived in their CELESTIAL ABODE.

L A Y P E R S O N S .

1790. Octob. 29. Mr. John Johnson, Surgeon, at Birmingham.

Decem. 8. Thomas Langdale, Esq. Age 77, London.

1791. July 11. Mr. John Lloyd.

Aug. 12. Mrs. Winefride Sherwood Needham, Brussels.

Sep. 8. Mr. William Pemberton.

Oct. 1. George Bowden, Esq.

— 6. James Butler, Esq.

— 31. Mrs. Mary Chichester, in Childbed, Arlington, Devonshire.

Nov. 2. Mrs. Elizabeth Stringfellow.

— 7. Mrs. Mary Louisa Giannelli, Age 47, Snow-hill, London.

— 7. Mrs. Esther Thrift, Age 70, Hammer-smith.

— 8. Mr. Joseph Budd, Age 22, London.

— 10. Mrs. Anna Maria Mc Mahan, at Masuchiputam, East Indies.

— 15. Miss Ruth Ellis.

Dec. 8. Mrs. Elizabeth Longuesti, Age 69.

— 8. Sir Robert Throckmorton, Bart. Age 98, Buckland, Berks.

— 18. Mrs. Jane Oliver, Age 70.

— 21. Mr. Peter Dumollin.

1792. Jan. 8. Mr. John Joseph Scarpelain, Age 54, London.

— 18. Mrs. Margaret Burke, Age 36, Lond.

Feb. 5. Michael Blount, Esq. Age 73. Maple-Durham, Berkshire.

— 9. Mr. Angus Macdonald, Age 34, Lond.

— 18. John Prujean, Esq. Hampstead, Midd.

L A Y P E R S O N S .

1792. March 2. Mrs. Mary Elizabeth Smith.
 — 8. Mrs. Ann Orrell, Blackbrook, Lanc.
 — 10. Miss Mary Ann O'Connell, Age 15, Brussels.
 — 21. Henry Stoner, Esq. Age 52, San Lucar, Spain.
 — 26. Thomas Eyre, Esq. of Hassop, Nice,
 — 27. Miss Angelica Benomi, Age 13, Great Titchfield-street, London.
 April 17. Mrs. Vanderchuren, Age 76, Brussels.
 April 19. Mrs. Mary Nutt, Birmingham.
 May 29. Sir William Stanley, Bart. London.
 June 2. Mr. Arthur Nelson.
 — 30. Mrs. Jane Macnamarrah,
 — 30. Mr. Edward Carpue.
 July 11. Christopher Mac Evoy, Esq.
 — 18. Mr. James Hignett.
 — 19. Mrs. Dorothy Davis, Age 53.
 — 20. Mr. James Wilson, St. Pancras.
 Aug. 14. Richard Tempest, Esq. at Broughton, in Holderness, Yorkshire.
 Aug. 17. William Pulton, Esq.
 — 19. Mr. James Hollagen, Age 19.
 — 27. Mrs. Elizabeth Hoyland.
 Sept. 16. Mrs. Mary Shee, London.
 — 29. Andrew Matthew, Esq. of Southampton Row, Age 81.

*** To promote the pious custom of our suffrages for the dead—all persons for whom J. P. Coghlan is ordered to print and deliver bills to the Chapels in London, shall have their NAMES inserted gratis in the Annual OBITUARY, which accompany the several DIRECTORIES published by him. So important an advantage, which communicates so extensively, claims the attention of every individual; as the greatest and last charity of which they may one day hope to participate themselves—he hopes therefore undertakers and the friends of deceased persons will observe that the bills are printed by J. P. COGHLAN, No. 37, Duke-street, Grosvenor-square, otherwise the names of their deceased friends cannot be expected in this list.

A
NEW YEAR'S GIFT,

FOR THE YEAR M,DCC,XCIII.



The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope, and coming of the glory of the great God and our Saviour Jesus Christ. Titus ii. 11, 12, 13.

HERE, Christians, is the rule of a truly christian life: entering on this day, upon a new year, the Church, anxious to see her children walk worthy of the vocation in which they are called, reminds them in the epistle, which is read this day, of their vocation, and presents them again the rules of life.

Every Christian is here informed in what manner he is to spend the days of his probation; what he is to avoid, and what he is to do.

He who desires to walk worthy of the vocation in which he is called; he who wishes to make his calling and election sure, is here instructed that he must deny *ungodliness*, must renounce all those principles of action, which seduce unhappy mortals from the sovereign good: must reject all those plans of conduct, and avoid all those ways, in which men, who have forsaken God, are seen to walk.

Ungodliness is the giving away from God what belongs to him: the refusing our God that service which we owe him. And as our whole being belongs to our God, he having made us, and not we ourselves; as our souls and bodies are his gratuitous bounty; as all the senses and powers, which we enjoy, are received from him; as we are, in every point of view, his property; whoever gives away the senses of his body to indulge in gratifications, which God has forbidden; whoever misapplies the powers of his soul to oppose the doctrines which God has revealed, that man is guilty of ungodliness. Do you, christians, renounce so impious a conduct. Belonging to the Almighty by creation, he having created you,

you, and created you for himself: belonging to the sovereign good by the title of consecration, by the mercy of your redemption through Jesus Christ, and by the most solemn dedication of yourselves to his love, attend to the duties which arise out of these titles. Never alienate any part of your being from your good God: never refuse to employ your bodies, with their senses, and your souls, with their powers, in his divine service.
—*Deny ungodliness.*

And worldly desires, which lead to that greatest of crimes.—If you wish to know what these worldly desires are, St. John informs you, saying, All that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life. 1 John ii. 16. This threefold concupiscence reigns in all places. The world is made up of it. The whole happiness of man is placed by the worldly minded in the indulging of these irregular desires.—But the true disciples of Christ love not the world, nor the things that are in the world: No; they remember the woes which their master pronounced against it; and they look upon it with abhorrence as the enemy of

God, and of their happiness. To its pride, ambition and vain-glory, they oppose the virtues of humility and self-contempt: against the love of mammon which it inspires, they arm themselves with the remembrance of the vanity and precarious tenure of all things human. They fly its sensual pleasures; and fortify their hearts against the contagion of its pernicious maxims, by the spirit of self-denial, and a steady adhesion to the principles of the gospel. Thus denying worldly desires, they cut off the root of ungodliness, and preclude every passion which might resist the grace of our Saviour.

These then, Christians, are to be objects of hatred to you: you are to fly ungodliness: you are to renounce worldly desires, and walk through life, in the paths of sobriety, justice and godliness.

The grace of God our Saviour instructs us that we should live *soberly*: that we should shew ourselves temperate in the use of meat and drink; and should keep all the passions of the natural man under due controul. The sense of taste calling every day for indulgence, and being naturally very vehement in its desires, may easily withdraw
Christians

Christians from the sobriety which temperance prescribes, and even precipitate them into shameful and ruinous excesses, unless its impulse be resisted and kept in due subjection to the spirit. It is therefore the duty of every Christian to guard against intemperance; and not only to guard against intemperance, but to give to every act of the sense of taste, that perfection which religion directs. We must eat and drink to maintain the strength of our bodies, to preserve ourselves in health, to renew our spirits, which labour and fatigue may have exhausted, that we may be enabled to perform the duties of our state in life, to the greater glory of God, whose providence has placed us in the station we hold. With this view, we are to raise our hearts to heaven when we go to our meals, and beg the Divine Majesty to bestow his benediction on our food, that it may nourish and support us for his service; and to bestow his benediction also upon us, that we may take the food in a manner which may tend to promote his divine honour, and conduce to our own sanctification: remembering with gratitude

that our food is the gift of his bounty, therefore are we to close our meals with prayer, and the sincere acknowledgements of a grateful mind.

As the act of eating and drinking is so easily susceptible of abuse, the pious Christian will make it his principal solicitude to over-rule the cravings of his appetite, and to practise the holy virtue of temperance at every meal.

In the same spirit he will controul the disorderly passions of a corrupted nature, by a steady practice of their contrary virtues, that the whole man may be preserved in due order. He will controul pride, that inordinate love of self-excellence, by the virtue of humility, considering himself as an insignificant being in the sight of God, and as unworthy of esteem in the sight of man. He will controul covetousness, that inordinate love and desire of worldly goods, by exertions of liberality. He will controul the passion of lust by the virtue of chastity. He will controul the passion of anger, by ever preserving a meek and humble mind. He will controul the spirit of envy, the repining at the advantages which
other

other people are seen to possess, by a steady practice of brotherly love; and he will prevent the evil consequences of sloth, by animating his soul to fervour and zeal in the divine service.

In the second place, the grace of God our Saviour instructs us that we should live *justly*. That in the intercourse of life we conduct ourselves towards every neighbour as justice directs: never attempting to rob him of his property by violence, or to overreach him by fraud: never seeking to wrong him in buying or selling, or in any other species of traffick; nor to injure him by detaining his dues, putting him to unjust charges, or refusing to pay just debts.

The sincere Christian is to beware of all manner of injustice in his dealings: and not in his dealings only, but in his conversations too. He is to be just to his neighbour's character, as well as to his property: never hurting him in his good name by slander or detraction; never hurting him in his honour by reproaches or affronts; never hurting the peace of his mind by scoffing or derision.

Through

Through life did our blessed Lord inculcate this mutual benevolence, this virtue of fraternal charity. *All things whatsoever you would that men should do to you, do you also to them*, Matt. vii. 12. The command of loving our neighbours, as we love ourselves, was the peculiar commandment of Jesus: it is the distinguishing mark by which his disciples are to be known. *By this*, said Jesus, *shall all men know that you are my disciples, if you have love one for another*, John xiii. 35. Yes, the Lord desired that our love and conduct towards men should resemble his love and his conduct towards us. *This is my commandment*, said the Lord, *that you love one another as I have loved you*, John xv. 12. He even wishes to see our mutual love so perfect as to bear a resemblance with the love and union which subsists betwixt him and his eternal Father. On the eve of his passion he prayed most fervently for his disciples, and added, *and not for them only do I pray, but for them also, who through their word shall believe in me: that they all may be one, as thou Father in me and I in thee*, John xvii. 20, 21. This uprightness of conduct, this union of mind and heart may
be

be called the dying injunction of our Divine Redeemer. Oh! that Christians would approve themselves his disciples by a spirit of universal charity! In the beginning of the Church *the multitude of the believers had but one heart and one soul*, Acts iv. 32. Blessed Charity, when shall we see thee once more hold dominion in the hearts of Christians!

In the third place, the grace of God our Saviour instructs us that we should live *godly*. That we should seek God in all things: that considering him as our first beginning and last end, we should bless his holy name, offer sacrifice to him, and join with our external adoration, praise, prayer and sacrifice, the internal homage of our hearts, the pure worship of the three theological virtues, faith, hope and love—of faith, by adoring the Divine Truth, and casting down every proud thought or imagination which raiseth itself up against the divine Word—of hope, by worshipping the almighty power, the infinite goodness and mercy of God and the veracity of his promises by a steady reliance on them—of love, by offering to our Father the sacrifice of our hearts.

A con-

A continual remembrance of the Divine presence, a daily thanksgiving for the benefits received from his fatherly goodness and assiduous devout prayer and adoration ought to sanctify every part of our lives: an entire conformity with the holy will of God in all the appointments of his providence; an humble sense of his supreme dominion, a serenity of mind and joy of heart in the consciousness of his fatherly protection, and a faithful observance of all his commandments, should appear conspicuous in our conduct. The holy will of God is to be the sacred rule of our lives: what the holy will of God approves, that we are to do; what the holy will of God disapproves, that we are to avoid: and the theological virtues of a stedfast faith, lively hope, and ardent charity, should shine forth in all we say and do.

In the fourth place the grace of God our Saviour instructs us to be ever looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ. If we be children of God, if we be disciples of Jesus Christ, we are not to confine our views, within the limits of the present world,

the

the days of our mortality; we are to be ever looking forward towards the great object of the Christians hope, the coming of our Saviour. Who can profess himself a Christian and not wish to be with Christ? Who can experience the vanities, and suffer the afflictions of the present world without desiring their Lord to come, and close the scenes of misery? While in life he said to his disciples, *You are not of this world.* A true Christian lives only for heaven, regardless of all meaner pursuits. Remembering that he is a stranger here, his heart is fixed on God, and on the coming of his Saviour, when he hopes to be taken to his true country. A traveller looks upon the objects he meets with on his journey, as things that belong not to him. As he may cast an eye upon such objects, and feel pleasure in the sight, yet suffers not his attention to dwell thereon, but passes by, and leaves them behind him: so a good Christian makes a moderate use of the lawful comforts, which heaven allows its servants in this life, but he considers them as the comforts of a transient nature, not as objects of enjoyment; he seeks for these only in his future

future state, when the work of redemption shall be accomplished.

As this thought inspires him with a contempt of the world that now is, it also forms his buckler or shield in the day of battle; it is his support and his strength in the hour of temptation.

While a Christian endeavours to live *soberly, justly and godly*, the trials to which he finds himself exposed are many and very great: the devil, the world, and corrupted nature rise up against him, assail his virtue with incessant temptations to intemperance, to injustice, to ungodliness: yet under every assault of these enemies of his happiness, does he stand firm, steady to the cause of virtue, because he looks forward, and beholds the crown of life and the coming of the glory of the great God and our Saviour.

O Jesus, let me frequently and attentively consider that whatsoever I gain, if I lose thee all is lost: and whatsoever I lose, if I gain thee, all is gained.

11 AP 66

J. C.



PLENARY INDULGENCES

GRANTED TO THE FAITHFUL,

Throughout this Kingdom, at the following Times.



I. **O**N Christmas-Day, and the twelve Days following, to the Day of Epiphany, inclusively.

II. In the first week in *Lent*, beginning with the first *Sunday*, and ending with the second *Sunday*, inclusively.

III. At Easter, *i. e.* from Palm-Sunday to Low-Sunday, inclusively.

IV. From Whitsunday to the end of the Octave of Corpus Christi.

V. On the Feast of St. Peter and St. Paul, and during the Octave.

VI. From the Sunday preceding the Festival of the Assumption of the blessed Virgin Mary to the twenty-second Day of August, inclusively. But if the Festival of the Assumption falls on a Sunday, the Indulgence begins on that Day.

VII. On the Sunday preceding the Festival of St. Michael to the Sunday following inclusively. But if the Festival of St. Michael falls on a Sunday, the Indulgence begins on that Day.

VIII. From the Sunday preceding the Festival of All Saints, to the eighth Day of November inclusively, but if the Festival of All Saints falls on a Sunday, the Indulgence begins on that Day.

CONDITIONS of the I, III, VI, and VII, are,

1. To confess their Sins with a sincere repentance to a Priest approved by the Bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. To visit some Chapel or Oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's Church.

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4. That

4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechism or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

Note. It is not required, for the gaining these Indulgences, that these works of mercy corporal or spiritual, or the assisting at catechism or sermons, be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least when opportunity shall offer.

The CONDITIONS of II, IV, and VIII, are,

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of their Communion.

4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world. For the bringing all straying souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this Nation.

5. To the Indulgences formerly granted, his late Holiness Pope *Clement XIV.* was pleased to add a new one in favour of all the Faithful living in the English Missions, who being truly penitent, and having confessed their sins, shall worthily receive the Holy Communion on the Feast of St. Peter and Paul (June 29.) or on any day within the Octave, and shall for some space of time pray to God with a sincere heart, for the conversion of Infidels and Heretics, and for the free Propagation of the Holy Faith.

October 23, 1789.

August 18, 1792.

S. J. R,

AS you are printing the Directory of 1793, I beg you will insert the following Advertisement.

R. P.

To those R. R. GENTLEMEN who have dealings with IRISH CATHOLICS, the following intelligence will be acceptable.

*Extract of a Letter from the Right Rev. Dr. Moylan
Titular Bishop of Cork, dated May 28, 1792.*

THE decree of the council of Trent relative to clandestine marriages has been received in all the dioceses of this kingdom, except the Archbishopric of Dublin, the Bishoprics of Kildare, Ferns, Ossory, Meath, and in the Wardenhip of Galway.—In our province of Munster it was promulgated with the necessary forms in every parish the end of the year 1775, and from that period has had of the force of law, and considered as binding on our people, and as a rule of conduct for our clergy.—It does not extend to the marriages of Protestants, nor to the marriage of a Roman Catholic to a Protestant, as the decision of Bened. XIV. on the marriages in Holland has been adopted, and confirmed by the answer of the Sacred Congregation to a consultation made on that head by our late Metropolitan, the most Rev. Doctor Butler, of pious memory.

By a decree of Pius VI. 29th of March 1778, the Holy Days of Obligation were reduced in the same manner as they were in England in the foregoing year, excepting the Feasts of St. Patrick, and the Nativity of St. John Baptist, which remain of Obligation. Vigils and Fasting Days throughout the year the same as in England, except the Eve of St. John Baptist, which is still kept.

CHAPELS IN AND NEAR TO LONDON.

VIRGINIA-STREET, RATCLIFF-HIGHWAY, supported by Subscription—3 Chaplains—On all Sundays and Feasts of Obligation first Mass at 8 o'clock, and a Sermon at 11 o'clock on Sundays—Vespers at 3 o'clock in the afternoon.

WHITE-STREET, LITTLE MOORFIELDS, supported by Subscription—4 Chaplains—On all Sundays and Feasts of Obligation first Mass at 8 o'clock, and a Sermon at 11 o'clock on Sundays—Vespers at 3 o'clock in the afternoon.

ST. GEORGE'S CHAPEL, near the New Market, LONDON ROAD, **ST. GEORGE'S FIELDS**, supported by Subscription—2 Chaplains—First Mass at 8 o'clock—High Mass and a Sermon at 11 o'clock on Sundays—Vespers at half past 3 o'clock in the afternoon; but on Feasts of Obligation, Low Mass at 8 and 11 o'clock.

SARDINIAN CHAPEL, DUKE-STREET, LINCOLN'S-INN FIELDS, is a spacious building, which at the very entrance inspires with a reverential awe, supported by the King of Sardinia—7 Chaplains—First Mass at 6 o'clock from Lady-Day, 25th March, to St. Michael 29th September, and from Sept. 29th to the 25th March at 7 o'clock, for the benefit of Servants and Labourers—High Mass at 11—Vespers at 3 in the afternoon, with Benediction on all Sundays and Feasts of Obligation—Beside which, St. Frances, St. Cecilia, and other Days of Devotion, are observed with High Mass.—In Lent, on the Fridays, and during the Octave of Corpus Christi, Complin at 5 o'clock in the evening.—On the first Sunday of every Month, the great Feasts, and during Complin, the Blessed Sacrament is exposed—On St. Mark, and three Rogation Days, the Litany of the Saints—and in Holy Week the Solemn Office (with Tenebræ on Wednesday, Thursday, and Friday, in the evening.—A Confraternity for the Dead is held at this Chapel, and Mr. Webb gives instruction *gratis* every Friday evening, at 7 o'clock, to such young Gentlemen as present themselves to learn the Church Music.

ST. PATRICK'S CHAPEL, SUTTON-STREET, SOHO-SQUARE, opens the 30th of September, 1792, we can only observe it is particularly patronized by the worthy Prelate who presides over

over this District, with a view of affording the neighbouring indigent and distressed inhabitants all spiritual assistance; for which purpose four Gentlemen of distinguished abilities are appointed Chaplains—The Catechism is to be explained—Instructive Discourses at 11 o'clock—High Mass, Vespers, and a Select Choir with an Organ—All which is to be supported by a GENERAL SUBSCRIPTION, so as to leave the Ground-plot unincumbered by Pews, free for any one who chooses to attend the celebration of the Divine Mysteries. An undertaking so laudable we trust will not want a true charitable Catholic zeal to perfect the endeavours of their Bishop. But as it is prejudicial to the constitutions of the few Clergy we have to serve this country to say Mass at late hours, and only occasions indolence in the Laity—so no Mass in this Chapel will be after the 11 o'clock.

BAVARIAN CHAPEL, WARWICK-STREET, GOLDEN-SQUARE, supported partly by the Duke of Bavaria, and partly by Subscription—5 Chaplains—First Mass at 8 o'clock—High Mass with a Sermon on Sundays at 11 o'clock—Vespers and Sermon half past 3 o'clock in the afternoon—Also High Mass and Vespers on Feasts of Obligation—Benediction at Vespers—Complin and Sermon on Thursdays in Lent at 6 o'clock in the evening—The Blessed Sacrament exposed every first Sunday of the Month, on the Great Feasts, and during Complin—Litany of the Saints on St. Mark and the three Rogation Days, and in Holy Week the Solemn Office with Tenebræ on Wednesday, Thursday, and Friday, in the evening.—A Confraternity on the 3d Sunday of every Month, with Vespers for the Dead after those of the Day; and here also is instruction for the Choir.

NEAPOLITAN CHAPEL, OLD BOND-STREET, facing VIGO-LANE, supported by the King of Naples and Sicily—First Mass at 10 o'clock, and continued every hour till one on Sundays and Feasts of Obligation.

PORTUGUESE CHAPEL, SOUTH-STREET, SOUTH-AUDLEY-STREET, GROSVENOR-SQUARE, supported by the Queen of Portugal—8 Chaplains—First Mass from Lady Day, 25th March, to St. Michael, 29th Sept. at 6 o'clock; and from Sept. 29th to March 25th at 7 o'clock, for the benefit of Servants, &c.—Mass every hour till 12—High Mass at 11—Vespers with Benediction at 3 in the afternoon

on all Sundays and Feasts of Obligation—Catechism explained after Vespers on Sunday—Complin on Wednesday during Lent at 5 o'clock—The Blessed Sacrament exposed on the first Sunday of the Month—on all Great Feasts—at Complin, and at the 11 o'clock Mass during the Octave of Corpus Christi—The Feasts of our Blessed Lady, St. Stephen, St. Thomas of Canterbury, are kept with High Mass, &c.—The Litany of the Saints on St. Mark and the three Rogation Days—and in Holy Week the Solemn Office with Tenebræ in the evening of Wednesday, Thursday, and Friday.—An Indulgence in this Chapel on all Feasts of the Blessed Virgin Mary, and on all Mondays and Fridays for the Dead.

The SPANISH CHAPEL, in SPANISH-PLACE, MANCHESTER-SQUARE, said to be built on the plan of a most august and noble pile at Rome, has the appearance of a church at first entrance—The Altar-piece is the so much admired taking our Blessed Saviour down from the Cross, which the late Emperor Joseph, by his Suppression of the Religious Houses in Flanders, gave Dr. Hufsey the opportunity of purchasing—The Altar is of Marble, and no Expence has been spared which Industry could add to the Beauty of the Place, or Solemnity of the Service.

It is supported by the King of Spain—5 Chaplains—First Mass at 8 o'clock—High Mass with a Sermon at 11 o'clock on Sundays—Vespers with Benediction at 4 o'clock—and when the Lights are extinguished, Evening Prayers, with a Meditation for the Day in English—On the Fridays in Lent, at 5 o'clock, Complin and Sermon—The first Sunday of every Month, all great Feasts, during Complin, and the Octave of Corpus Christi, at 11 o'clock Mass, the Blessed Sacrament is exposed—On Sundays, after 8 o'clock Mass, a Catechetical Discourse—On Saturdays, after 10 o'clock Mass, the Children are catechised—St. Mark, and the three Rogation days, the Litany of the Saints—In Holy Week the Solemn Office, and Tenebræ, at 5 in the evening, Wednesday, Thursday and Friday—Every Wednesday evening, at 5 o'clock, Instruction is given *gratis* to those who offer to learn the Church Music.—Under this Chapel, on the north side, a large and commodious School-Room for the education of Boys, and the south side one for Girls, are built, where these children are educated in Reading, Writing, and Plain Work. Within the precinct of the Chapel are erected apart-

apartments for some of the Clergy who officiate there. In short, whilst every house and family object to a school, we here admire a place formed out of a part of this expensive building highly serviceable to the community, and of importance to the foundation and the neighbourhood.

Thus, on one hand, whilst we admire the taste of the Marquis del Campo in his noble mansion, perhaps the first in London, and the honour he does to the high character of an Ambassador; we should be defective in our gratitude to the Rev. Dr. Hufsey, if we did not pay that tribute justly due to his exertions and merit, at whose expence these improvements are built which tend to public benefit, or the interests of the Catholic religion.

CHAPELS near LONDON—one Chaplain—mostly supported by Subscription.

Ham-Lane, near Stratford, Essex,	10 o'clock.
Solomon-House, Clapton, Middlesex,	ditto.
Salisbury-Lane, Rotherhithe, Kent,	ditto.
Clark's-Buildings, Greenwich, Kent, will open before Christmas 1792;	ditto.
Vineyard, Richmond, Surry,	ditto.
Shrewsbury-House, Isleworth, Middlesex,	ditto.
Hammersmith, ditto,	ditto.
Brook-Green, near ditto,	8 o'clock.
In the Grove Hampstead-Road, ditto,	10 o'clock.

FEMALE BOARD and EDUCATION.

At the BARR, York, on the usual terms.

The Ladies at *Hammersmith* also as usual.

Miss HAVERS and Miss NICHOLLS, *Richmond, Surry*. terms twenty-five guineas, washing included, two guineas entrance; masters paid separate for writing, arithmetic, use of the globes, music, Italian, drawing and dancing.—A month vacation at Christmas and Midsummer.

Miss NHELL, in the *Grove, Hampstead-Road*, terms twenty guineas, and two guineas entrance.—Music and dancing one guinea a Quarter each, and one guinea entrance, writing and arithmetic fifteen Shillings per Quarter.

ter, and half a Guinea entrance.—This school requires one silver table spoon, a knife and fork, a pair of sheets and six towels.

Mrs. LINSEY and Mrs. BARKER, *North-End-Lane, Hammersmith-Turnpike*. Terms as usual.

Mrs. BAILEY, *Brookgreen-house, Hammersmith*, terms fourteen guineas a year, and one guinea entrance; to bring a silver table spoon, a knife and fork, and six towels, to pay two guineas entrance.—French, drawing and dancing are paid for apart—Vacance Christmas and Midsummer, and are times of payment. Parlour boarders twenty-six guineas, and four guineas entrance.

Mrs. TAYLOR, at *Woolton, near Liverpool*, terms sixteen guineas yearly. Entrance one guinea, washing eight shillings per quarter, dancing half-a-guinea per quarter, writing and arithmetic five shillings per quarter. Drawing and music on the usual terms. The scholars to take with them a silver table spoon, knife, fork and four towels. Their dress to be always plain but neat, in the week days to be dark linen or cotton, as all extravagant dress will be discouraged, the primary and main object is to give them in a dissipated age a virtuous and truly christian education. The school is under the inspection and near the chapel of the Rev. Dr. Brewer. No extra expence for scholars that remain during the vacation which will be allowed at Midsummer. Letters addressed at Mr. Walch's, Church-street, Liverpool.

Mrs. SENN, *Summer-row, Birmingham*, reading, useful and ornamental needle-work, with board, &c. at twelve guineas per annum; washing one guinea. No entrance required. Payments to be made every half year. The dress to be plain and neat; each lady to bring with her a pair of sheets, two towels, and a silver table spoon; the latter to be returned. Vacations at Midsummer and Christmas, a month each. The most approved masters will attend,

BOARD and EDUCATION for YOUNG GENTLEMEN.

The Reverend Mr. POTIER, *Old Hall-Green Academy,*
Puckeridge, Herts.

I. For a yearly pension of twenty-five guineas young gentlemen will be furnished with board, lodging, washing; and taught reading, writing, arithmetic, book-keeping, geography and the use of the globes, English, Latin, Greek, and French, which they will be obliged to speak; a strict attention will be given to cleanliness, civility, and above all to their morals and religion.

II. Dancing and music half-a-guinea entrance, and two guineas per year. Drawing one guinea and a half per year. Clothes, books, and other extraordinaries, not mentioned in first article, to be charged as such.

III. The young gentlemen will contend for precedence several times in the year; and before the vacation, which begins the 24th of June, and continues to the end of July, (when all are expected to be at home, or pay according to the time) the most advanced will give public exhibitions of their improvement, and all undergo a public examination, when the first in each class will be rewarded with a suitable premium.

IV. At dinner, two good dishes besides vegetables. Breakfast, milk, milk-pottage, or tea and bread and butter, if parents desire it. Supper, milk, bread and butter or cheese, or sometimes tarts: besides a piece of bread at eleven and four o'clock.—None admitted after the age of twelve, but may continue after that age as long as parents choose.

N. B. The situation is one of the most pleasant and healthy in all England.

At *Alphington Academy*, near *Exeter*, a limited number of young gentlemen continue to be genteelly boarded, and carefully instructed in the English, Latin, and Greek languages, writing, arithmetic, various branches of the mathematics, with navigation, geography and astronomy, by LAURENCE HYNES HALLORAN, (formerly teacher of the mathematics in the Royal Navy) and well qualified assistants. The terms are twenty pounds per annum, and a guinea entrance; and one guinea is charged for the continuance of any young gentleman at the school during either
of

of the vacations. Parents, or guardians desirous of making enquiry relative to the abilities of the masters, and the method of conducting the education of the pupils at his Academy, will be referred to the most respectable authority.

The Rev. Mr. INGRAM, *Badgley-Green*, near *Warwick*, sixteen guineas per year, and one guinea entrance, or twenty-two guineas and all things found.

Mr. BRESLEY, *Shrewsbury-house Academy*, *Uxerworth*, *Middlesex*, terms twenty-five guineas per annum, and two guineas entrance; to take a silver spoon, a knife and fork, &c. Dancing, music, fencing, drawing, &c. on the usual terms.

The Rev. Mr. SOUTHWORTH, *Sedgley-Park Academy*, near *Wolverhampton*, *Staffordshire*. 1. The children are to bring with them two suits of clothes, six shirts, four pair of stockings, three pair of shoes, two hats, four pocket handkerchiefs, a knife, fork, and spoon, and two combs. Each of these articles, if not new, must be serviceable; otherwise the deficiency, whether in number or quality, will be charged to account. All their clothes, when they quit the school, as well as their journey, must be at the parents' expence; excepting such articles as may remain of what they brought with them. 2. The pension is, eight guineas for the first half year, and seven guineas and a half for every half year afterwards. If they learn Latin, another half guinea must be paid at entrance. One half year's pension must always be paid in advance. The overplus will be returned, if they leave the school before the time be expired. 3. For this pension, every thing necessary, even medicines, will be allowed, except in any long illness, and when the assistance of a physician may be requisite: also a penny a week each for pocket-money. Each boy will have a bed to himself.—Postage of letters, dancing, drawing, French, or any extraordinary expence, will be charged to the parents. 4. They shall be duly instructed in the principles of the christian religion, reading, writing, arithmetic, and Latin, if desired; and particular care will be taken to watch over their moral conduct, and instil into their minds early sentiments of piety. The more advanced will also be taught the principles of mensuration and book-keeping, if required, the rudiments of the English grammar, &c. Endeavours will be used to make them understand what they read, and to give them a taste for what

what may afterwards prove an useful and instructive amusement. Geography will be encouraged as an amusement; and the first principles, at least, will be taught (at leisure hours) those who are willing to learn. 5. None are to be allowed any money from their parents, but at the discretion of the chief master: and their friends are humbly requested, not to offer to convey them any, without his knowledge. 6. No allowance will be made for absence in the vacation time. And it is most earnestly wished, that parents and friends would not often call them home at those times. 7. The age for education of children at this school is, from six to fourteen. 8. Should any parents wish to supply their children with clothes, &c. they shall be admitted at twelve guineas a year for common board and schooling, and half a guinea entrance to Latin. All extra expences must be charged to them, as to the parlour-boarders. Parlour-boarders are to pay twenty-five pounds a year for board and schooling, and half a guinea entrance to Latin. They must find themselves in clothes, books, and all extra articles. In other respects, they must conform to the regulations of common boarders.

Mr. JONES, at *Bridzor*, near *Wardour-Castle*, *Salisbury*, *Wiltsire*, terms twelve guineas a year, for reading, writing, accompts, board, lodging, washing, mending, &c. Particular attention will be paid to their morals, and knowledge in religious duty. A more particular account of this undertaking may be had of Mr. DAVIS, No. 5, *Derby-street*, *May-fair*, agent for this school.

Solomon-House Academy, *Clapton*, *Middlesex*, by the Rev. Dr. COPPS, and proper assistants.

The French Academy, *Hammer-smith*, *Middlesex*, Mr. DESAILLY, A. M. of the University of Paris, terms twenty five guineas per annum, and two guineas entrance.

The English, French, Latin, and Mathematical Academy, No. 3, *Queen-square*, *Bristol*, by P. J. HILL. Board and English sixteen guineas a year, classical education including mathematics twenty guineas a year. French, music, dancing, fencing, &c. charged separately.

Mess. USSHER, late of *Kensington-gravel-pits*, now of the City of *Gloucester*, undertake the education of half a dozen young gentlemen; terms for those who begin at ten years of age or under, fifty guineas a year. No other charge made but for clothes and books.

HIS

HIS Holiness Pope Pius VI. when Prince ERNEST AUGUSTUS visited Rome in the beginning of 1792, ordered apartments to be got ready in his own palace, and intended receiving him with that dignity and respect, which, as the Son of our most gracious Sovereign he esteemed his due; but from the short stay which the Prince made, or perhaps some political etiquette, he declined the Pontiff's offer, who however took that occasion of requesting him to return his Royal Parent thanks for the indulgence lately granted to the Roman Catholics, and wished every member of the legislative body informed of the grateful sense he held it in.—Can there be a more ample sanction of the present Oath, than for the Pope to acknowledge the favour.

During this Prince's stay, not only the Romans of every rank, but our Nationals, the English, Scotch, and Irish Colleges, the Dominicans and Franciscans, with one accord strove to excel each other in the respect which they shewed to the Son of our gracious Sovereign—some in speeches, others in addresses—all happy to express their affectionate fidelity, which for more than two centuries and a half they have been deprived of paying personally at the feet of the British throne.

A SKETCH of the BILL granting Relief to the ROMAN CATHOLICS, which took place June 24, 1791.

(xxxii George III. c. 32.)

ROMAN CATHOLICS, between the hours of nine in the morning and two in the afternoon, in any of the Courts of Westminster, or at any Quarter Session, openly in the Court may make and take the following Declaration and Oath, and subscribe the same with their names, occupation and residence, which is to remain on record, and lists of the persons so subscribing are to be presented annually before the 25th of December to the Clerk of the Privy Council.

I *A. B.* do hereby declare, That I do profess the Roman Catholic religion.

I *A. B.* do sincerely promise and swear, That I will be faithful and bear true allegiance to his Majesty King George the Third, and him will defend to the utmost of my power against

against all conspiracies and attempts whatever that shall be made against his person, crown, or dignity; and I will do my utmost endeavour to disclose and make known to his Majesty, his heirs and successors, all treasons and traitorous conspiracies which may be formed against him or them: And I do faithfully promise to maintain, support, and defend to the utmost of my power, the succession of the crown; which succession, by an Act, intituled, *An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject*, is and stands limited to the Princess *Sophia*, Electress and Duchess Dowager of *Hanover*, and the heirs of her body, being Protestants; hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the crown of these realms: And I do swear, that I do reject and detest, as an unchristian and impious position, that it is lawful to murder or destroy any person or persons whatsoever, for or under pretence of their being heretics or infidels; and also that unchristian and impious principle, that faith is not to be kept with heretics or infidels: And I further declare, that it is not an article of my faith, and that I do renounce, reject, and abjure the opinion, that princes excommunicated by the Pope and Council, or any authority of the See of *Rome*, or by any authority whatsoever, may be deposed or murdered by their subjects, or any person whatsoever: And I do promise, that I will not hold, maintain, or abet any such opinion, or any other opinions contrary to what is expressed in this Declaration: And I do declare, that I do not believe that the Pope of *Rome*, or any other foreign Prince, Prelate, State, or Potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm: And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this Declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever; and without any dispensation already granted by the Pope, or any authority of the See of *Rome*, or any person whatever; and without thinking that I am or can be acquitted before God or man, or absolved of this Declaration, or any part thereof, although the Pope, or any other Person or authority whatsoever shall dispense with or annul the same, or declare that it was null and void:

So help me GOD.

N. B. The fee for taking the Oath varies according to the Court it is taken in.

A Certificate from the proper Officer of the Court may be had, if required, for which his fee is 2s. Which will serve if requisite in evidence.

No Catholic, who has taken the Oath, can be prosecuted for *not* attending the Parish Church, or other place where common prayer is used, nor for being a Papist, nor for keeping a servant, nor for professing the Popish religion; nor for saying or hearing Mass, nor for being a PRIEST, NOR FOR BEING OF ANY OTHER ECCLESIASTICAL ORDER, OR COMMUNITY OF THE CHURCH OF ROME; NOR FOR BEING PRESENT AT, OR PERFORMING, OR OBSERVING ANY RITES OR CEREMONIES OF THE POPISH RELIGION, OR MAINTAINING OR ASSISTING OTHERS.

Within the limits of the place for which a licence is granted, which limits it is presumed should be distinguished in the licence for security of residents, officers, congregated persons, burials and other acts of religion.

No assembly for religious worship is allowed of till it is certified at Quarter Sessions, nor any person permitted to perform ecclesiastical functions therein, until his name be recorded by the Clerk of the Peace, who shall receive sixpence for registering, and two shillings for a certificate of the same, nor can such place be LOCKED, BARRED OR BOLTED DURING SERVICE.

And the ninth clause obliges attendance on public worship, the same as it is required from professors of the established church of England, so that a Magistrate or other Peace Officer, may oblige such attendance on Catholic chapels, as is required by law to parish church duties.

Roman Catholics may execute any parish or ward offices by deputy. Roman Catholic ministers who take the Oath, are exempted from serving on any jury, parish or ward office.

Persons disturbing Catholic congregations, or misusing their clergy, on proof by two witnesses before one justice, shall be bound in two sureties of 50l. and in default, to be committed to prison, and there remain till the next General or Quarter Sessions, and suffer the penalty of 20l. to the King's use.

No Catholic chapel can have a STEEPLE and BELL,

A striking clock or tower is not mentioned.

NOR ANY ECCLESIASTIC EXERCISE HIS RELIGION, OR WEAR THE HABIT OF HIS ORDER AT ANY FUNERAL, OR OTHER PLACE, EXCEPTING SUCH AS ARE PERMITTED BY THIS ACT, WHICH DOES NOT EXTEND TO PRIVATE FAMILIES, WHO ADMIT MORE THAN FIVE PERSONS BESIDES THEM OF THE HOUSEHOLD, TO BE PRESENT AT ANY RELIGIOUS RITES OR DEVOTIONS.

Above five persons therefore more than the family constitute a congregation, and the place must be licenced accordingly.

No Roman Catholic is exempted from tithes or church duties. No Catholic shall be prosecuted for teaching youth, who has taken the Oath and registered his school. No Catholic can hold the mastership of any college or school of royal foundation, nor keep school in either of the universities. No Roman Catholic schoolmaster can educate in his school the child of a Protestant father, nor keep school till his name shall be recorded at the Quarter Sessions.

NOT LAWFUL TO FOUND, ENDOW OR ESTABLISH ANY RELIGIOUS ORDER OR SOCIETY BOUND BY MONASTICK OR RELIGIOUS VOWS; OR ANY SCHOOL, ACADEMY, OR COLLEGE, BY PERSONS PROFESSING THE ROMAN CATHOLIC RELIGION WITHIN THESE REALMS; ALL USES AND TRUSTS OF REAL OR PERSONAL PROPERTY FOR SUCH BEING STILL DEEMED SUPERSTITIOUS OR UNLAWFUL,

In Catholic countries no religions can establish, without permission of the temporel government, prudently no one would attempt it here.

Papists taking the Oath not liable to be removed from London and Westminster, nor their Peers * prosecuted for coming into the royal presence. Not compelled to register their names and real estates as heretofore.

Papists taking the Oath, &c. may act as Counsellors, Attornies, Solicitors, clerks, or Notaries.

The Act does not extend to Scotland.

* Relative to Catholic Peers, the extensive construction had better just now be suppressed, though it ever will have a due operation on the minds of those whom it immediately concerns.

TO prevent the mistakes of gentlemen, who returning after an early and long residence out of their native country, from meeting with difficulties at the Custom-houses in the ports of England which otherwise might happen, we have inserted the following unrepealed clauses from our statutes mentioned by CROUCH, in his *British Customs*, Page 513. which are still applied to and literally enforced by the persons who are in office.

POPISH—Agnus Deis, crosses, pictures, beads, or such vain and superstitious things, imported and delivered to any <i>British</i> subject, to be worn or used; the importer and receiver incur a præmunire.		Year and Reign.	Chap.	Seft.
1.		13 Eliz.	2	7
2. Primers, Ladies Psalters, Manuals, Rosaries, Popish Catechisms, Missals, Breviaries, Portals, Legends, and Lives of Saints, containing superstitious matter, printed or written in any language; or any other superstitious books printed or written in the <i>British</i> tongue, may not be imported; upon forfeiture of 40s. for every such book by the importer, buyer, or seller, one-third to the king, one-third to the suer, one third to the poor of the parish; and the books to be burnt.		3 James I	5	25

By the above every officer impowered by the honourable board of Commissioners of Customs, &c. may visit to search either person or goods coming into this kingdom, and take from them what they suspect comes within the meaning of the Acts. Nor can any goods, wearables, books, &c. be landed without going to the Custom-house, whether at the out ports or London, and if reason of suspicion, they may detain the same, and with the reasons assigned remove them under the seal of office, by a carrier appointed by the chief officer of that out port custom-house,

to be safe lodged in the King's warehouse at London, there to be re-examined and reported to the commissioners—who seldom are appealed from, though in some cases they have, and then it is to the Lords of the Treasury. In some cases, where books and such things as are made by religious women are sent as presents for their friends in England, have been deemed Popish or Popish reliques—the honourable Commissioners of his Majesty's Customs have granted permission, for to re-export such things to the port, place, or person from whence they come; first taking bond that they shall be so sent back from the captain of the ship, and the person who petitions for re-exportation—and this, though very seldom, is the greatest extention of lenity which, as the law now exists, can be granted.

Beside being subject to the visits of the Custom-house, the Excise-office has also liberty to visit and detain both on land and water, goods, &c. going out or coming in—fines are incurred also by not entering of goods—Embroidery, philligree or other foreign manufactured or wrought articles are subject to be confiscated. Thus priest's vestments and other wrought work, beside being deemed Popish, have another law against their being introduced into these kingdoms. Also all foreign printed books are subject, by another law, to booksellers attachments, beside being Popish as supposed prejudicial to the trade and manufactures of Great Britain.

Prints, or books of prints, unless prints so explained in letter-press printed books, are to be paid for by *value*, and may be detained and sold at the Custom-house sale if they are under-valued by the importer. Furthermore representation of saints or other subjects to be construed Popish; even to the very effigies and representations of our blessed and common Redeemer Jesus Christ, are liable to be confiscated and burnt as Popish.

Painted pictures are subject to a duty of three pounds per foot, and if ever so small the duty is three pounds.

Duty on books allowed to be imported, unbound 14s. if bound 19s. per hundred weight, besides the fees of those employed in the different departments which they pass through in the Custom-house at London, and if sent from an out port the charges attending the removal and bringing up to London is additional to the owner of the detained goods, and is paid by the warehouse-keeper at the Custom-

house, who charges it to the importer before the goods are delivered.

Whatever purposes the law deemed Popish, might have answered, when religious animosities run high, it certainly was not meant by the British legislators, who have so late and generously liberated the Roman Catholics from the severest parts of the penal code to continue restrictions on Missals, Breviaries, and other books, which their clergy by their sacred characters are obliged to make use of in the service; now allowed by law to be publicly performed in this kingdom; nor can the importation prejudice the trade of the nation, since it is well known the few places of worship and the number of the clergy, will not warrant the attempts to print them here. As to Agnus Dei's, crosses, beads, medals, &c. the mistakes have been frequent and numerous, a lady's neck-lace, with a favourite piece may be objected passing by the visiting officer; and an impression in wax detained for an Agnus Dei; that crosses are sold in our public shops in common, yet as an appendage to a lady's necklace, according to the laws may be thought Popish—as to pictures, particularly the sufferings of our common Redeemer to be subject to seizure, penalty and burning, whilst every nobleman or gentleman's house have them as ornamental furniture; every picture or printshop for sale—nay, not uncommon in churches, it is astonishing that alone at our Custom-house the restriction remains in force; to speak of pictures of saints, amongst whom are the apostles and martyrs who first planted the christian church—we can have little to say since the their divine Master's effigies are by these laws subjected to the contempt and infamy of being burnt.

There are those even in the legislation who discredit and deem these restrictive laws as frivolous and unnoticed, but some of the most eminent catalogue booksellers in this city who have travelled and purchased in foreign parts, at a very considerable expence books and other things, as curiosities to please their customers, the encouragers of useful knowledge and literature, have found their mistake by their ignorance of these existing laws, that when their sale came on, they had not the articles, though numbered regularly to produce, having been detained at the Custom-house for inspection, on the declared purposes of the cited clauses; and so recent as the two Chinese missionaries coming from Naples, who
are

are gone out as interpreters with our ambassador to China with Lord M' Cartney; has these laws been enforced, and their books only allowed them after an application to the Lords of the Treasury, on the express terms that these Chinese were not to reside here. Is not this a cramp to literary knowledge, a badge of bigotry and prejudice, and an encouragement to an illicit branch of traffic, which if these articles were admitted to a fair and free duty would be never thought on by any one.

Relative to foreign embroidery, plate, and manufactured goods which are used in the sacred functions of the Roman Catholics; let it be remembered, that till June 24. 1791, they were exiles in foreign nations; to those they looked for safety—what they could gather there they thought secured, by their labour and industry, or purchased by British money, was their plate and their church ornaments richly embroidered with gold, silver and exquisite taste; for notwithstanding the clamours of ignorance and interested persons, the labours of our nuns for themselves and other establishments were incessant. Not to speak of their buildings, which cost much money, too much indeed to be left; but all this was excusable in aliens, who knew no other security, and were awed by law to embrace the necessity. Were these admitted to duty, taste and British labour might be easily discriminated from goods the produce of a foreign market intended for sale, and what trifles their labour produce as tokens of their gratitude and affection to those relatives or friends, whom they are separated from, would not be stolen into the kingdom had they the same fair chance. Lastly, Would it not be worthy of the liberality of a British legislature to promote, and not prevent by its laws, a return and security for such sums of money as must be the support of our foreign establishments, which as the law stands is subject to the risk of declaration and loss, yet must be in borrowed names if funded in this country at present.

May these hints meet with a liberal patron to improve them.

TO gratify the tender and generous inquiries of great numbers of our fellow-subjects concerning the British and Irish establishments in France, but particularly those who are solicitous for the religious women, that by the nature of their rule are not permitted to quit enclosure without leave from proper authority, which is not easily obtained unless such circumstances occur which endanger life, and that we hope will not be the dismal effects of the present unfortunate disturbances in a country more than once the very asylum it might be said of catholicity itself—the following account we hope will not be unacceptable.

FOR GENTLEMEN.

ST. OMERS	—	The English College.
DOUAY	—	English College.
		Scotch ditto.
		Irish ditto.
		English Benedictin Monks.
		English Franciscan Friars.
PARIS	—	English Seminary.
		Scotch ditto.
		Irish ditto.
		Irish College of Lombard.
		English Benedictin Monks.
LORAIN DIEULOUARD	—	English Benedictin Monks.
LORAIN BOUILLE	—	Irish Franciscans.
BAR SUR AUBE	—	Irish Capuchins.
BOURDEAUX	—	Irish College.
TOULOUSE	—	Ditto.
LISLE	—	Irish Community of Boys.

FOR LADIES.

DUNKIRK	—	English Benedictin Dames.
		English Dames of St. Clare.

GRAVELINE————English Dames of St. Clare.

AIRE IN ARTOISE—English Dames of St. Clare.

CAMBRAY————English Benedictin Dames.

PARIS————English Austin Dames, or Canonesses.
 English Elizabethans, or Blue Nuns,
 3 O. S. F.
 English Benedictin Dames.

ROUEN————English Dames of St. Clare.

Besides these, several English, Scotch and Irish, have incorporated with French communities, which by the operation of the late national decrees must share in the common fate. However, if we consider the property spent by British subjects annually in these establishments, which the spur of necessity dictated first erecting, and British property still continuing to support, it cannot be conceived that the interest of France will be so much neglected by those who are at present in power, as to let any of our settlements suffer, or that the liberal humanity of our own country will refuse an asylum, or pass it by in silence should such distress take place.

A further account of these establishments, and also in other countries, which have been founded by our predecessors when aliens from their own, we may possibly at a future period make the subject of our readers entertainment.

The CHAPEL in St. Gorge's-Fields.

SEPT. 10, 1792.

WITH concern we are obliged to repeat our Petition for this very necessary establishment—there still remains a debt of Seven Hundred Pounds due for the building alone, and nothing reserved for the laborious Pastors (which are now two) but an uncertain subscription, which the few of ability in this congregation have endeavoured to collect from the seats. Can the pious Catholic view the many and extensive edifices daily rising for different professors of religious worship; can they see the large subscriptions and ample means of support for such buildings and the ministry, collected in a very limited space of time; and yet need repetition of a request so beneficial, where, by the munificence of a wise and liberal Legislature, the free practice of their religion is to continue! Surely it is only necessary to make such a circumstance known, and all due attention will be paid.

Donations, if ever so small, will be received by the Rev. Messrs. *Griffiths* and *Collingridge*, at the Chapel, or the Clergyman of any other Catholic Congregation; by Mr. *Addis*, Treasurer, Mr. *Daniel*, Secretary, any of the Gentlemen of the Committee for this Charity, or by Messrs. *Wright*, *Selby*, and *Robinson*, Bankers, Henrietta-Street, Covent-Garden.

*A CHAPEL for the CATHOLIC SEAMEN
in GREENWICH HOSPITAL.*

A MIDST the flow of various acts of benevolent, not to say pious works of mercy, which this age and our country in particular afford, there is surely no heart so steel-ed as to deem the present application undeserving their most serious attention.

COUNTRYMEN OF EVERY RELIGIOUS DENOMINATION,

WE the enfeebled, maimed, and aged Seamen, who profess ourselves Roman Catholics, and have been admitted
into

into the Royal Hospital at Greenwich, after a life of danger and labour spent for your protection and safety—fighting your battles—bleeding for your cause on an uncertain ocean;—confident of your generous support to our pious attempt, crave leave to state our distressed situation, and to request your assistance.

Were our pens employed in an eulogium on the administration of this public edifice, we should scarce find language equal to our sentiments of gratitude, or worthy of the Governor, Vice Governor, and other Officers, nor of that indulgent care which every individual of us experiences; for there is not a corporal necessity unprovided for, nor do we want, of that kind, any assistance which can be rendered to us. But as Roman Catholics, though participating of these corporal advantages, still we have the greater concern for our souls' welfare at stake. Knowing that our religion enforces practice, and not merly profession, we have long lamented the distance a *place of worship* and a *Pastor* are from us.

Our country has lately tolerated buildings of this kind, and we acknowledge, in common with our brethren of the same communion, our grateful sense of the indulgence; but incapable of helping in the least towards such a structure, we have to implore the assistance of our country at large, that in our aged, infirm, and maimed state we may have a place in which to worship God according to the dictates of our consciences.

Penetrated with a sense of our distress, the Rev. Mr. GRIFFITHS has procured a piece of ground on a long lease in *Clarke's Buildings*, near the Hospital, and engaged for the materials and building, till a Subscription may release him from the obligations, to which his charity has exposed him.—The *design* for the *Chapel* is simple and plain, useful for the purpose, without any unnecessary ornaments, *nor will such be admitted unless bestowed gratis.*—It is now advanced, and covered in; and the Rev. Mr. GRIFFITHS has offered to assist us, whom before he has, notwithstanding the distance, been always readier to attend, than his extensive district, or his health would permit. The undertaking is earnestly recommended by the R. R. Mr. JOHN DOUGLASS, Bishop of this District. And we hope it will not offend the delicacy of the Governor and other

other Officers in this place, to acknowledge their kind and liberal behaviour, not only to us who are in the Hospital, but to the Rev. Mr. GRIFFITHS, when he has been called by the duties of his character to attend us.

GENEROUS FELLOW-SUBJECTS OF THE BRITISH EMPIRE, be ye of what religious denomination soever, attend;—it is not a common or frivolous petition; it is the claim of distress;—it is the call of humanity.—If heaven has permitted some to be great and rich, it is that they may the better be stewards to the needy;—if affluent by trade, it is that they may do good; in the common occurrences of life this is a duty;—but here we perhaps may have some right to expect your assistance,—we have protected you from the insults of hostile fleets,—we have braved the greatest dangers for your peace and security,—some of us have spent forty or more years in public service,—some there are without a leg, an eye, an arm, and none without a scar and time-furrowed countenance,—and some there are, we hope, whose lives have done honor to our country.

Greenwich, Aug. 15, 1792.

Subscriptions are received by the following Bankers, Sir James Sanderson, Harrison, Brenchley, Bloxam and Co. St. Margaret's Hill, Southwark; Messrs. Roberts, Curtis, Were, Hornyold, Berwick and Co. No. 35, Cornhill; Messrs. Wright, Selby and Robinson, Henrietta-Street, Covent-Garden;—also by the Rev. Mr. Griffiths at the Catholic Chapel, St. George's Fields.

SUBSCRIBERS TOWARDS THIS BUILDING.

R. R. Dr. John Douglass,	—	£50	0	0
R. R. Dr. William Gibson,	—	5	5	0
R. R. Dr. Charles Walmesley,	—	1	1	0
R. Dr. Hufsey,	—	5	5	0
Mrs. Winfor Heneage,	—	65	0	0

N. B. The List of Subscribers will be continued, which to wait the returns of at present would have delayed the delivery of the present Address.

(25)

NEW PUBLICATIONS.

Up to the first Day of October, 1792,

Printed and sold by J. P. COGHLAN, No. 37, Duke-Street,
Grosvenor-Square, London.



Preparing for the Press,

AN INTERESTING WORK

In great public request,

THE ROMAN MISSAL,

IN LATIN and ENGLISH.

Previous to going to Press, this Work will be submitted to proper Authority, in order that it may be a truly valuable and useful version of Catholic Liturgy.

Further particulars will be announced to the public on a future day.

The various Works that are in Preparation cannot be announced at the time of this List going to Press, but the Public may be assured some very valuable ones are preparing by distinguished Authors.

Some time in January 1793 will be published,

A Second Edition, very much augmented, of

PRACTICAL DISCOURSES

UPON THE

Perfections and wonderful Works of God.

To which is added, Vol. II. upon the Divinity and wonderful Works of JESUS CHRIST.

N. B. This Second Volume will be Sold by itself to them who have had the First.

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THE

THE REV. ALBAN BUTLER'S WORKS.

JUST published, Price Ten Shillings sewed, Volumes the First and Second, printed in handsome Octavo, corresponding with the LIVES OF THE SAINTS, dedicated to the Right Hon. LORD ARUNDEL, MEDITATIONS and DISCOURSES on the SUBLIME TRUTHS and IMPORTANT DUTIES of CHRISTIANITY; being a Posthumous work of the Rev. ALBAN BUTLER, Vicar General of the Diocese of Arras, St. Omer and Amiens, Vice President and Professor of Divinity in the English College at Douay, and President of the English College at St. Omer, &c. &c.

The number of valuable Manuscripts left by this esteemed writer not having come to hand so early as was wished for, protracted the publication of the 3d volume, which we still hope to have ready to deliver before Christmas 1792.—What copy will come in from different places abroad cannot be ascertained, since the friends of the author are diligently searching for his remains; but we presume a 4th or a 5th volume will compleat the work in the course of the year 1793.

Remarks on the Writings of the Rev. Joseph Berington, addressed to the Catholic Clergy of England, by the Rev. Charles Plowden. Price 2s. 6d.

An Historical and Critical Inquiry into the Existence and Character of St. George, Patron of England, of the Order of the Garter, and of the Antiquarian Society; in which the assertions of Edward Gibbon, Esq. chap. 23. History of Decline and Fall, &c. and of certain other Modern Writers concerning this Saint are discussed; in a Letter to the Right Hon. George Earl of Leicester, President of the Antiquarian Society, by the Rev. J. Milner, F. S. A. Price 1s. 6d.

GRATITUDE, a Poem on the Relief granted to the Roman Catholics of this Kingdom, by a Member of that Communion. Price 1s.

An Address humbly presented to the Rev. pious and learned D****r G****s, on vol. 1. tom. 1. of his excellent Translation of the Holy Bible with Notes, by Abraham Ben yizakeer. Price 1s.

Refutation de l'Auteur qui a assimilé au Règne de Néron le Gouvernement Actuel de la France par l'Assemblée Nationale et par le Club des Jacobins.

The above publication contains many curious anecdotes

lative to the History of Nero, and a striking comparison between that tyrant's government and the Jacobins in France. Price 1s.

The Divine Right of Episcopacy, addressed to the Catholic Laity of England, in Answer to the Layman's Second Letter to the Catholic Clergy of England, with Remarks on the Oaths of Supremacy and Allegiance. By the Rev. John Milner, F. A. S. Price 2s. 6d.

The Pastoral Letter and Ordinance of the Right Rev. John Francis de la Marche, Bishop of Leon, addressed to the Clergy both secular and regular, and to all the Faithful of his Diocese. Translated into English from the original French by the Rev. John Milner, F. A. S. Price 1s.

CHURCH MUSIC.—Masses set to Music for the Choir, in two, three, and four Parts, by Messrs. Webb, Ricci, and Paxton, published in 17 numbers, at 1s. each, is now bound in one volume.

Likewise Mottets set to Music for the Choir, in two, three, and four Parts, by Mr. Webb, supposed to make 12 numbers, at 1s. each, will be completed by Christmas.

N. B. There are several other pieces of Church Music which, if patronized sufficiently to authorise the attempt, will be continued publishing in the course of the year 1793.

The GREGORIAN NOTE in Red and Black of the largest Size, for the Church Choirs, has been unavoidably postponed on Account of the multiplicity of Publications, which being immediate and occasional, was necessarily attended to, but J. P. Coghlan hopes the succeeding Year will permit him to pay that Attention to it which the magnitude of the Object requires.

The Divinity of our Lord Jesus Christ demonstrated, from the Scriptures, and the Doctrine of the Primitive Church, in a Series of Letters, addressed to the Rev. Dr. Joseph Priestley, in Answer to his Letter to the Rev. Dr. Geddes, by the Rev. James Barnard. Price 3s.

The Critical Review for October 1790 gives the following character of this work.

"We particularly regretted not being able to consider this controversy at length, because in this summary manner it was impossible to pay sufficient respect to the labour, the learning, and the candour of Mr. Barnard. Our author engages in it with great zeal and ability; and if a tenet so intricate and mysterious can be said to be demonstrated, the title is a proper one.

The first part is a comprehensive view of the whole question as it stands in the Scriptures, endeavouring to prove a plurality of persons in the Old Testament, continued in the New, and particularly shown in the distinct appearance of Christ. Mr. Barnard, who we understand is a Catholic, demonstrates, if we may be allowed an expression so strong, that the divinity of Christ was believed by the fathers, and even the Antenicene ones, and that the Trinity was the doctrine of the primitive church.

"The next part is on the council of Nice, and we think our author carries its authority too far. He has not fully proved that his object was only to declare what was the opinion of the primitive church, or that the opinion of Constantine had no share in its decisions.

"In the third part, he has, in our opinion, very clearly shown, that the Ebionites were considered as heretics, and has pointed out, with great force of argument, many inaccuracies in Dr. Priestly's reasoning. In the fourth part he has shown that the primitive church was not Unitarian, but Trinitarian. On the whole, though we might object to a few arguments, and to some of Mr. Barnard's authorities, we think him a very able ally of Dr. Geddes, and one of the most powerful antagonists which Dr. Priestly has yet seen opposed to him."

TO PREACHERS AND HEADS OF FAMILIES.

Morality extracted from the Confessions of St. Austin, from the French of Abbe Grou, by the Rev. Alexander Clinton, in 2 vols. sewed, price 8s.

The above work furnishes such a variety of subjects for our consideration, that a more proper one cannot be recommended to the attention of Families, whether as Discourses or Meditations on every important duty in life.

The Character of real Devotion, from the French of Abbe Grou, by the Rev. Alexander Clinton. Price sewed 2s.

Spiritual Guide, containing the chief Means which lead to Perfection, extracted from the best Authors, by A. Clinton. Price 1s. 6d.

Frequent Communion, or the Advantages and Necessity of it: asserted and approved from Scripture, Authority and Tradition, by A. Clinton. Price sewed 3s.

The Poor Man's Catechism; or, the Christian Doctrine explained; with short Instructions and Exhortations. By R. D. John Mannock, O. S. B. The fourth Edition. Price 3s.

Also

Also by the same Author, the Poor Man's Controversy; or, a Sequel to the Poor Man's Catechism: containing a brief explanation of the chief points which oblige communion with the Bishop of Rome as visible Head of the Catholic Church on earth, together with instructions and exhortations on the same. A *posthumous work* published by his Friends. Price 1s.

Fifty Reasons or Motives why the Roman Catholic Apostolic Religion ought to be preferred to all the Sects this day in Christendom, and which induced his most serene Highness Anthony Ulrick, Duke of Brunswick and Lunenburg, to abjure Lutheranism. To which is added, three valuable Papers. I. The decision of the protestant university of Helmstadt in favour of the Roman Catholic religion. II. Copies of two papers written by the late Charles II. King of Great Britain. III. And of a paper written by the late Dukes of York, spouse of James, afterwards the second king of that name.—Price 1s. stitched in blue.

The New Testament of our Lord Jesus Christ, with Annotations—a Pocket Volume.

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the Heads of the Bill and Oath as first printed in Woodfall's
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The Catholic Committee's first Letter to the Catholics of
England, the Bill, Oath, and their Letter to the four Vicars
Apostolic, dated 25 Nov. 1789, commonly called the First
Blue Book.

The Bishop of Rama's Charge to the Clergy and Laity of
the Western District, Nov. 2, 1789. O. P.

Bishop Walmesley's (Rama) Answer to the Committee's
Letter, Dec. 24, 1789. O. P.

Rev. Dr. Strickland's Apology for not subscribing to the
Oath proposed to be taken by the Catholics of England, Feb.
7, 1790. O. P.

The Address of the Northern Clergy to their Bishop, signed
by 55. Jan. 1, 1790.

The Address of the Staffordshire Clergy to their Bishop,
signed by 15, Jan. 25, 1790.

Prayers appointed to be said during the Illness of our most
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A Thanksgiving ordered, March 17, 1789, for the Reco-
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A Discourse delivered at the Consecration of the Right Rev. John Douglass, Bishop of Centuriæ, A. V. L. in the Chapel of Lulworth Castle, on Sunday 19 Dec. 1790, By the Rev. Charles Plowden.

The Second Encyclical Letter, signed by the three Bishops of Ramaten, Acanthen and Centurien, Vicars Apostolic, Jan. 19. 1791.

The Committee's Second Blue Book, containing a Letter to the Right Rev. Father in God, John, Bishop of Centuriæ, dated Feb. 2, 1791; also, to the Right Rev. Bishops of Rama, Acanthos, and Centuriæ, concluding with the Protest and Appeal.

The Rev. John Milner's State of Facts, relating to the present Contest amongst the Roman Catholics of this Kingdom, concerning the Bill to be introduced into Parliament for their Relief. This was presented to the Members, Feb. 24, 1791.

Certain Considerations on Behalf of the Roman Catholics who have conscientious Objections to changing their Name, and to the Form of Words in which certain Passages appear in the Oath contained in Mr. Milford's Bill, modestly submitted to the Hon. Committee of the House of Commons, March 7. 1791. By the Rev. J. Milner.

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A Letter addressed to the Catholics of England, by the Catholic Committee, called the Third Blue Book.

A Letter from J. Webbe Weston, Francis Eyre, William Sheldon, Esqs. to the Gentlemen at whose desire they accepted the Office of Mediators between the Vicars Apostolic and the Gentlemen of the late Catholic Committee, called the Buff Book.

A Letter from the Rev. Mr. Charles Plowden to the Clergy, Nobility and Gentry of England in vindication of his Conduct, &c.

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Resolutions at the General Meeting of the Catholics, held at the Crown and Anchor in the Strand, June 9, 1791.

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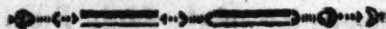
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